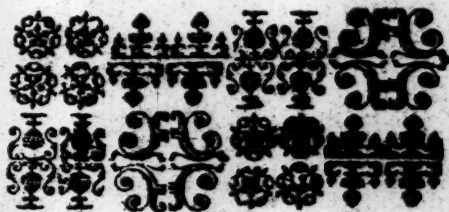


E. Libris, J. J. Noy.

ELEAVEN CHOICE SERMONS:

As they were Delivered,



By that late reverend Divine,
THOMAS WESTFIELD.
DR. in Divinity.

BISHOP OF BRISTOL.

2 CORINTH. IO. II.

*Now all these things happen unto them for ensamples, and they are written
for our admonition, upon whom the ends of the world are come.*

PSAL. 43. 1.

*Blessed is he that considereth the poore: The LORD will consider him
in the time of trouble.*

LONDON.

Printed for J. D. and part of the impression to be vended
for the use of, Thomas Gibbes, Gent. 1655.



I have perused these Sermons upon
P S A L M E 106. 19, 20, &c. and
judging them to be pious and profitable, I
allow them to be printed and published.

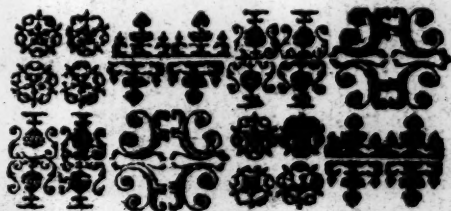
John Downname.



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HEAVEN
CHOICE
SERMONS

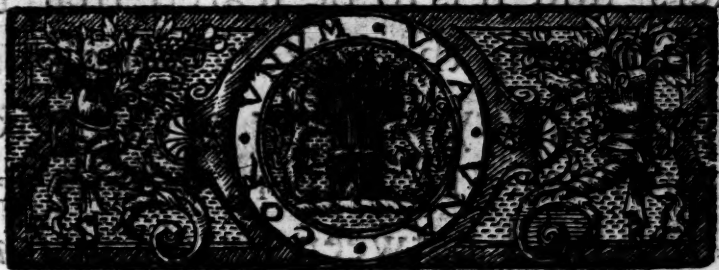
by the Rev. J. W. R. D. D.

By the Rev. J. W. R. D. D.
D. D. W. R. D. D.

Bristol

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BISHOP OF BRISTOL

Printed by J. W. R. D. D.
Bristol, 1877



To the READERS.

Friends,



An is very prone to evill,
having a spring of natu-
rall corruption in him;
which being (as it were)
pumped out by example, the stream
runs more violently. All the Kings
of Israel (for ought I read) were bad
enough: but many of them are no-
toriously branded for this especially,
their imitation of *Jeroboam the son
of Nebat*. It hath been said, that this our
Nation is very prone to imitate o-
thers;

Gen. Res. 13 May 92. Norman

The Epistle

thers ; and it is to be feared, that, together with their exotick fooleries, wee are guilty of many of their gross enormities. However, it will certainly hold between *Israel* and *England*, (as will appeare, in the ensuing Discourse.) Our mercies have not been inferiour to theirs : Our finnes have, if not out-vied, yet, at the least, runne parallel with theirs. And for our miseries, sad experience is more then a silent testimony.

The former subject of this Book, though it be, for the most part, sad ; treating of Sinnes, and Judgments ; yet the wisdom, and sweetnesse of the reverend Authour hath brought honey out of the Lion.

For the latter part, Concerning communicating to the necessity of the Saints, the practise of this worthy

thy man was a patterne, even to admiration.

The most of these Sermons were preached at High-gate, which, indeed, was highly exalted by the painfull preaching of this Minister of Christ. And I wish that our Saviours prediction of *Capernaum*, and *Dauids* wish to the Mountaines of *Gilboa*, may be ever spiritually, and literally far from it.

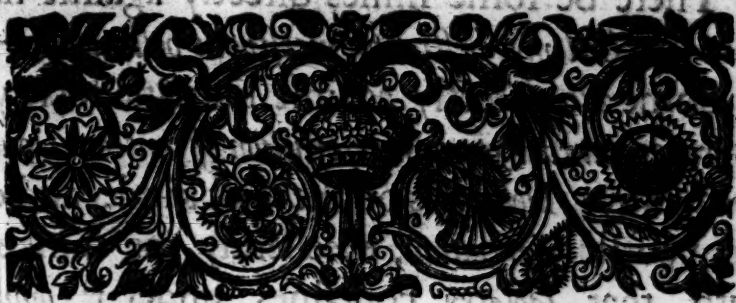
And thou, **WEST-SMITH-FIELD**, that wert watered so long a space with the heavenly drops of this worthy **WEST-FIELD**, as formerly, by the blood of so many couragious Martyrs, who weekly suffered in thee, having beene thus honoured, become not like the beasts (in thee) that perish.

And, if there be any that had relation

lation to him, who, like wanton children, trifled out the time, while this resplendent taper was *burning* and *shining*; let them, at least, make use of this inch of light: which, with Gods blessing, may purchase them commodities for eternity.

In honour of his memoriall, and for the furtherance of all that will make use of this help, I have erected this his owne pillar upon his grave: By which, and the like advantages, that both you and I may be edified, is the desire of

VV EST F I E L D, as formerly
by T. S. and of many courageous
Martyrs, who weekly suffered in
thee, having bene thus honoured,
become not like the beasts (in thee)
that perish.
And, if there be any that had rela-



PSAL. 106. 19, 20. &c.

They made a calfe in Horeb, and worshipped the molten Image.

Thus they changed their glorie into the similitude of an Oxe, &c.



YOU have in this Psalm many sinnes of this people set down. In the three former verses there is the mutiny of *Corah* and *Abram* against *Moses*, and of two hundred and fiftie men with *Corah*; they envied *Aaron* the saint of God.

In these verses you have another sinne of this people, a fearfull one, the sinne of *Idolatry*.

There be some sins of an high nature, such wee reckon the sinnes that be directly against God; as, *Atheisme*, *Profanenesse*, *Idolatry*, &c.

B

There

There be some sinnes directly against nature ; as, *Sodomy, bestiality, incestuous pollution, &c.*

Some are directly against humane society ; as, *rapes, murder, oppression, effusion of innocent blood, &c.* Now, *Idolatry* is of the first kinde, and of the worst. *Tertullian*, excellently, me thinkes, saith, that *Idolatry* containes under it *omnes species peccati*, all kinds of sinne. There is treason in *Idolatry* ; the *Idolater* sets up a new God, as the Traytor sets up a new King. There is falshood, and lying in *Idolatry* : for an *Idoll* is the doctor and teacher of lyes, *Habak.* 2.18. There is theft in it : for what greater robberie then to rob God of his glory? There is whoredom in it, it is oft in Scripture called by that name; it is spirituall whoredome. How oft have I read that phrase of men going a whoring after another God? Well, mark the Text; observe three things here:

First, the *Idoll* after which they went a whoring : It is called in the first verse of my Text, a *Calse*. In the second verse, an *Oxe*. A young *Oxe*, a young bullocke, a young heifer of three yeares old, I have observed in the Scripture to be called by the name of a *calse*. And, it was not a living young *calse*, or, a living young bullocke ; but, in the former verse, it is called, the molten I-
mage

mage of a calfe. In the second verse, the *similitude of an ox.* That was their Idoll.

Secondly, consider the work of this people about that *Idoll*; their sin, in three things:

First, they made it, *They made a calfe in Horeb.*

Secondly, they worshipped it, *They worshipped the molten Image.*

Thirdly, *They changed their glory into the similitude of it.*

Then marke further, the cause of this sinne, the ~~root~~ from whence it did spring. It sprung from a forgetfulness of God, that God that was their Saviour. They forgot God their Saviour. And then from a forgetfulness of those works of God; and those were,

First *magna*, great

Then *mirabilia*, wondrous

And then *terribilia*, terrible

} workes.

They forgot God their Saviour, that had done great workes for them in the land of *Egypt*, wondrous workes in the land of *Ham*, terrible workes by the red sea. This is the summe of the whole Text; I may not thinke to goe over all these at one time, it is a point that would not easily be passed over. There are a generation of men that will compasse sea and land to

winne us to Idolatry, it were good our hearts were stablished against it. I will goe as farre as the time will give leave.

I begin first with the Idoll, it was a *calfe*, or, a young bullocke.

God forbids any Image to be made to the use of Religion, of any thing in heaven above, or in the earth beneath, or in the waters under the earth. God specifieth all those places, because there is none of those places, neither heaven above, nor the earth beneath, nor the waters under the earth, but this foolish vaine heart of man hath found out something to deifie, to make a god of.

Some have worshipped the Sun, Moon, and Stars, the Host of heaven; glorious creatures, but yet such creatures as God made to serve man, and not man to serve them. Some of the Gentiles did worship men like themselves. Some four-footed beasts. Some creeping things of the earth. That same *Dagon*, that you read of in the Scripture, had the head of a man, but the lower parts of it were like a fish. Nor to tire you with reckoning up particular vanities in this kind, heare what the Apostle saith of the Gentiles, *Because when they knew God, they glorified him not as God, but were unthankfull, their foolish heart being filled*

filled with darknesse; when they professed themselves
wise men, they became fooles. Fooles! how? They
turned (and marke that phrase, it is the same that
is here) the glory of the incorruptible God, to the I-
mage, and similitude of corruptible man, and of birds,
and four-footed beasts, and creeping things, and changed
the truth of God into a lye, and worshipped and served
the creature more than the Creator (saith the Apostle)
who is blessed for ever, Rom. 1. 21. *How Blue W*

ion A Question may be made here, why this
people, since they will needs worship God un-
der a forme, would choose this forme? why
a calfe? why a young bullock?

It is agreed upon by all hands, old, and new
Writers, that they all learned this kinde of ser-
vice in Egypt: Egypt was the mother of Idolatry,
so Jeremie calls it; Though all people under heaven
had corrupted their waies, yet no people had more cor-
rupted their waies in this kinde then Egypt: *quis ne-
scit qualia demens Aegyptus?* who knowes not
what base abominations, what dung-hill gods
the Egyptians worship? They worshipped a
deitie under the forme of a Crocodile. Another
deitie under the forme of Ichnemou, a rat of Ni-
lus. Another under the forme of Ibis: and they
had more dung-hill gods then these, their onions,
and

and leeks in their gardens. *O sanctus, &c.* The heathen could scoffe at this foolery, that they should have deities growing in their gardens. But, of all the gods they worshipped, the greatest, their great god, was *Apis*, or *Serapis*; they worshipped him under the similitude or form of a young *Bullocke*, *pyed Bull*, a *pyed Oxe*; black, with such and such white spots upon him.

Would you know from whence? Let mee trouble you a while. *Apis*, a King of another country, in a famine relieved *Egypt*, *Alexandria* especially: when hee was dead, they made him a god, and decreed divine honour to be given him: then they must worship him under a forme. They think of the benefit they had by *Apis*; they had their corne by the tillage of the ground, by the labour of the Oxe, and they will worship this great god of theirs under the form of a *pyed Oxe*, a young *pyed Bullock*.

This people had seen this Idolatrous service in *Egypt*; and now they did not more long after *Egyptian* food, then after this *Egyptian* god.

I pray marke what Saint *Stephen* saith of this people, *Acts* 7.39. *In their hearts* (quoth hee) *they turned againe into Egypt: Saying, Make us a calfe, make us gods to goe before us. In their hearts they*
turned

turned into *Egypt*, when they required of *Aaron* such a worship as this. The thing I observe from it, is this;

It is an easie matter for men to be drawn to the practice of that Idolatry, that they have been accustomed to see practised in those places that they have a long time lived in. Observ.

Hee that would take heed of *Idolatry*, let him take heed of *Egypt*: the very aire of *Egypt* (as I may so say) is infectious in this kind. See here, they had seen the worship of a young bullocke in *Egypt*, and they must have a bullock. I pray remember *Jeroboam* the sonne of *Nebat*, that made *Israel* to sinne: How did hee make them sinne? Hee set up two calves; they set up one; hee set up two; one at *Dan*, another at *Bethel*. Where did hee learne that? had hee been in *Egypt* too? yes, he lived in *Egypt* some space, hee fled thither for feare of *Solomon*: For when hee perceived that *Solomon* sought his life, hee went and dwelt with *Shishak* King of *Egypt*, and was with him (saith the Text) till the death of *Solomon*, *1 Kings* 11.40. I say, hee that would take heed of *Idolatry*, let him take heed how hee lives in *Egypt*.

The locall seat of *Antichrist* (and what seat can that be but *Rome*?) is called in the Revelations

lations by three names. It is called *Egypt*, Rev. 11. 8. It is called *Sodome* in the same verse. It is called *Babylon*, in many places of the Revelations. It is called *Babylon* in regard of her crueltie. It is called *Sodome*, in regard of her filthinesse: and *Egypt* in regard of her Idolatry.

It is a hard matter for a man to live in *Egypt*, and not to taste, and savour somewhat of the Idolatry of *Egypt*. Wee had sometime, in *England*, a proverb about going to *Rome*: (They said, *A man that went the first time to Rome, he went to see a wicked man there; Hee that went the second time to Rome, went to be acquainted with that wicked man there; Hee that went the third time, brought him home with him.*) How many have wee seen (and it is pitié to see so many) of our Nobilitie and Gentry to goe to those *Egyptian* parts, and returne home againe: but fewe of them bring home the same manners, the same Religion, nor the same soules they carried out with them.

Isaac had bestowed the blessing upon *Jacob*, his younger son; you know the story, Gen. 27. But, when *Isaac* sent his sonne *Jacob* to *Padan-Aram*, though hee had blessed him before, the Scripture saith, hee blessed him againe, Gen. 28. If ever Parents had need to blesse their children, they

they had need to blesse them, and blesse them againe, when they send them to travell to those forraine parts. Can a man be in a mill where much corne is ground, and have no badge of it upon his clothes? Can liquor be turned up in a mustie vessell, and not taste of the cask? Can a man live in *Ethiopia*, and his face not be discoloured? Marke, in verse 35. of this *Psalm* I have now in hand; It is said there, *The people were mingled among the heathen; and what came of it? They learned their workes.* It is a hard matter for a man to be much conversant with *Idolaters*, and not learn *Idolatry*. It is a hard matter for a man to be much conversant with common drunkards, and not learn to drink. It is a hard matter for a man to be a common companion with them that sit in the seat of the scornfull, and not to learn to scoffe. It is a hard matter for a man to live among blasphemers and sweareers, and not learn to sweare. *O, Wo is me (saith David) that I am constrained to dwell at Meshek.* Brethren, if by any meanes, by prayer, or all holy endeavours, you can keep your selves from the wo of living at *Meshek* among *Idolaters*, labour to doe it: it is a miserable condition to live among idolatrous or wicked persons.

But if diuine providence shall necessarily cast you upon *Meshek*, and *Egypt*; if it stand with the good will and pleasure of God, and there be no remedie, but the cords of your tabernacles must be fastned among the tents of *Kedar*, among *Idolaters*; then learne, and remember how *Noah* lived in the old world: hee walked with God, when all the world walked from him. Remember how *Lot* lived in *Sodome*; how *Ioseph* lived in the Court of *Pharaoh*, and *Obadiab* in the Court of *Ahab*, and *Daniel* in the Court of *Babylon*. Remember how the *Saints* lived in *Neros* household, Phil. 4.22. Remember a Church that held the Name of God, and denied not the Faith, that lived in such a place where *Satan's* throne was. The fish keeps the fresh taste, though it live in salt-water. A Myrtle loseth not the nature, it is a Myrtle still, though it grow in the midst of netles.

It is a foule shame to live among good men, in good places, & not be good: but it is an high commendation to live among evill men, in evill places, and not be ill. Thus much shall suffice concerning the *Idoll*: It was a *calfe*, and they learned to make it in *Egypt*.

I come now to their worke, the making of it.

it. *They made a calfe in Horeb.* There are three circumstances in that making of it.

First, who were they that made it? *They made it.*

Secondly, where did they make it? *In Horeb.*

Thirdly, of what did they make it? That my Text speakes not of here, but wee must take it out of the story. It was of the golden eare-rings that *Aaron* tooke out of the eares of the men and women, of their sonnes, and daughters; and of that they made a calfe. *They made a calfe in Horeb.*

For the first, the persons that made it: *They made it.* The *Hebrewes*, the *Jewes*, would verry faine put this from themselves; they say that there were some *Egyptians* that were mingled among them; and indeed, wee reade that there came out a great multitude, a mixed confused company came out of *Egypt*: but they were not these only that made the calf, the *Israelites* themselves made it too; *They made it.* Yet, I doe not thinke that all of them had a hand in making of it: I make no question, but some of them hated this calfe with a perfect hatred, and them that made it, & them that worshipped it: they were but some of the people that made it. Harke what the Apostle saith, *Let us not be Idolaters, as some of them were Idolaters,* 1 *Corinth. 10. 7.* But

Some of them were Idolaters, yea, a great company of them were Idolaters. They made the calfe.

But how can it be said they made it? for, if you look in the story, wee shall finde that Aaron made it? Aaron threw their gold into the furnace. Aaron polished the calfe. Aaron set up an Altar. Aaron proclaimed an holy day: To morrow shall be an holy day unto the Lord. It was Aaron that made it, why is it not said, that Aaron made the calfe in Horeb, but, They made the calfe?

Marke those words, where this storie is set downe, Exod. 32. verse ult. It is said there, that God plagued the people for their sinne, in making the calfe that Aaron made. Marke, God plagued the people for their sinne in making the calfe that Aaron made. So the people, and Aaron both made it: the people first, They made it. Take these rules:

A man may have a hand, hee may have fellowship in the unfruitfull workes of darknesse, many waies: foure especially.

It is the usuall phrase of Scripture: 1. A man is said to doe that that he doth not himself, but another man, if he command it, that is one. So David slew Uriah the Hittite with the sword, because

cause hee commanded him to be set in the Army where he might be slaine with the sword of the Children of Ammon.

Secondly, a man may be said to doe that that another man doth, if hee doe counsell, and perswade to it, and entice, and sollicite to it. Thus the High-Priests, and the Scribes, and Pharisees, are said with their wicked hands to take Christ, and to crucifie him, and to hang him on a tree. They with their wicked hands did not doe it, but they perswaded Pilate to doe it with much importunity: therefore they did it.

Thirdly, a man may be said to doe that that another man doth, if hee occasion the doing of it. It is said of Judas, that hee purchased a field, Acts 1. ver. 18. This man purchased a field. Judas did not purchase it; but Judas, by returning the money to the treasury againe for which he sold Christ, gave them occasion to purchase it: therefore this man purchased the field.

Fourthly, a man may be said to doe that that another man doth, if he doe not hinder the doing of it, if he ought, and might hinder it. The men of Tyrus came upon the Sabbath day, and sold wares in Jerusalem: Nehemiah, that good governour, hee goes to the Rulers of the people, and

and saith; *What is this that you doe, and breake the Sabbath?* Nehem 13. They brake it, because they should have hindred the breaking of it, and did it not.

Wee have sinnes enough, and too many of our own to answer for; wee need not answer for the sins of others: yet, wee shall answer for the sins of others too, for all those sinnes that other men have committed, if either wee

Command
Counsell **them.**

Occasion
Or not hinder

Aaron made the *calfe*: but yet they made it, because they would have him make it.

Aaron made it. It is a thing to be considered a little. Whether did *Aaron* sinne in making this *calfe*, or no? Did *Aaron* well in yielding to the people in making this *calfe*? *Tantum Sacerdotem condemnare non audemus*, &c. saith *S. Ambrose*, We dare not condemne so great an High-Priest, and we cannot tell how to justifie, and excuse him: yet some, in former time, and one of late dayes, in our time (but a Papist) hath written a book, *Monsieur, de AARONE purgato*, of *Aaron* purged: Hee will free *Aaron* from all manner of sinne in

in making of this case, but it will not be: Should he purge him with Nitre, and with Fullers sope seven times over, hee could not doe it. I see the Fathers are wondrous carefull in extenuating this sin; and we may doe that, excuse it we cannot: we must needs acknowledge it a very great sin in this High Priest.

First of all, say they, the people would have him doe it, hee would not have done it else.

Well, be it so: hee was now a Governour left under *Moses*; hee should have been more vigilant and have looked better to his government. The permission of an evill, is as great an evill as the commission of it. Woe to that people that are humoured in their sins, either by the Ministers, or by the Magistrates; the one should check them, the other should punish them: but, woe to the people that are humoured in them.

But then you will say, This people was set up on a mischief, they would have it, there would be no remedie: Indeed *Aaron* told *Moses* so.

It is true, they were so: Be they so; *Aaron* should have been more vigilant, more courageous, more resolute in his government to withstand them.

But

But they were importunate, and clamorous; they would never give Aaron over till hee had done it.

Be it so: yet, this importunity of theirs, though it may extenuate the fault, cannot excuse it. Or, if you will say, it may excuse it: it may excuse it *à tanto*, but not *à toto*; it may qualify it somewhat, but it cannot justify it.

But, say they, it is likely the people would have stoned him if hee had not done it.

It is like enough so; they were ready enough to take up stones; they did it to Moses: but grant it, Aaron should have chosen rather to have died a thousand deaths, then to suffer God almighty to be so dishonoured. Wee know what some said afterwards in the like case; *Know, O King, that our God is able to deliver us from the fiery furnace; if not, wee will not worship thine Image.*

There is no question, Aaron cannot be excused in this sinne. You may truly say thus farre for Aaron, that that hee did, hee did it out of feare, and out of weaknesse, and out of Pusillanimity; hee durst not displease the people; he did it out of feare, and frailtie. But take the sinne in it selfe, O it is a fearefull sinne in it's owne nature. Look in Deut. 9. 20. and you shall finde
what

what *Moses* saith concerning it, that **GOD** was angry with *Aaron* for this sinne: nay, hee was very angry with him for this sinne; yea, so angry, and very angry, that hee would have destroyed him: had not *Moses* made intercession for him, he had destroyed him. Now the anger of God is not wont to come like fire, to flame out against his servants, but upon mightie provocations. Surely God was provoked mightily against *Aaron*, that hee would have destroyed him, had not *Moses* made intercession. There is no excuse of it.

But then (This is a point of some use, let me not passe from it thus) Why did not God so stablish this servant of his, that hee might not fall into such a sinne as this? The Apostle saith, *God is faithfull, and hee is able to stablish you, and to deliver you from all evill, 2 Thess. 3. 3.* The Apostle assures himselfe, *God will deliver mee from every evill worke, and will preserve mee to his heavenly kingdome:* and many such like places. God was able to establiish *Aaron*, so that hee should not have condescended out of weaknesse to this request of theirs.

It is true: but it pleased God to leave *Aaron* to himselfe, hee would suffer him to fall; and you
D may

may thinke that God hath some good ends in it. God, being a good God, would not suffer evill to be in the world, but that hee knowes how to order that evill to some superiour event that is good. Surely, there was some speciall end why God suffered *Aaron* to fall into such a fearefull sinne as this. I will tell you what I conceive.

The first was this, to shew that the *Leviticall Priest-hood* of the old Law was imperfect. How could the Priest of the old Law perfectly reconcile a poore sinner to God, since hee was a sinner himselfe? Looke in *Heb. 7.* and you shall see there, the Apostle shewes the difference between our Lord Jesus Christ, the High-Priest of the New Testament, and the Priests of the Old Testament. Verse 27. *The Priest of the Old Testament stood in need to offer for his owne finnes first, and then for the finnes of the people.* The Priest of the old Law was not only to offer for the finnes of the people, but for his owne finnes; yea, first for his owne finnes, and then for the finnes of the people. Now, how shall one sinner reconcile another sinner to God? It cannot be: therefore, saith our Apostle there, verse 26. *It became our High-Priest to be another manner of High-*

High-Priest, to be holy, and harmlesse, separated from sinners, and made higher then the heavens. That is one reason, to shew that the Priest-hood of the old Law could not perfectly reconelle men to God.

A second reason why God permitted him to fall, was, that in so great dignity as *Aaron* was now assigned to, in so great a place as the high-Priest-hood, *Aaron* might learne to walk humbly with his God. There is nothing that will beat downe a child of God more in the sight of his owne eyes, then the sight of his owne corruptions, and the conscience of his owne unworthinesse. *Solomon* tells us, that *All the afflictions that God sends a man under the sun, are to humble him*: And all that is too little. God is faine sometimes to let corruptions loose in his children, to suffer his owne children many times to have many a fearefull conflict, and combate, and Messenger of *Satan* to buffet them, a pricke in the flesh to molest them; hee suffers them to have many fearefull tryalls in the flesh, to the intent that, there being such a *Jebusite* in the land, such an enemy in our own bowels, such a thorne in our eyes, such prickles in our sides, the proud heart may never finde time to sit, and

blesse it selfe in any gift or grace, wherewith God hath honoured it.

Nay, here is not all, God doth not only suffer corruptions to grow and to rule in his children, that he may humble them : But, *God sometime permitts his children to fall into some great sinne, that they may not fall into Pride*, saith Saint *Austine*. I am bold to speake it : I thinke it profitable for the children of God sometimes to sin, to keep them from falling into Pride. As a *Physician*, when hee would cure a Convulsion, hee doth what hee can to procure an Ague : so God, to cure Pride (that dangerous sin in his children) many times suffers them to fall into other sins, though they be fearfull in themselves, that they may not fall into Pride.

When men grow proud of any gift or grace that God hath honoured them with, *A man* (as *Gregorie* speakes) *makes a sore of a salve* : Therefore God suffers them to fall into other sinnes, that so he may make a salve of a sore ; that, when a man hath been wounded by his owne vertues, hee may be healed by his owne vices : That is the second reason.

Thirdly, God suffered him to fall, I conceive for this ; to teach *Aaron* to looke compassionately,

ly, being a Priest, upon poore sinners, considering himselfe. Remember the Apostles precept, Galat. 6. *Brethren, if any of you be overtaken with a fault, you that are spirituall* (yea, they especially, whose Function and Ministry is spirituall) *you that are spirituall, restore such a man with the spirit of meeknesse, restore him againe; the Greek word is, set him in joynt againe: Doe you see him out of joynt? handle him gently, as you doe a bone that is out, set him in joynt againe with the spirit of meeknesse: Why? Considering thy selfe, lest thou also be tempted. That good Father, that heard tell of the fall of his brother, hee cried out, Alas! hee fell to day, and I may fall to morrow. O Consider thy selfe, either thou art tempted, or hast been tempted, or mayest be tempted, as that man was. The Lord would have Aaron to fall, that hee might look with an eye of compassion upon sinners.*

Then, lastly, It pleased God to suffer him to fall thus, that hee might be a warning to us: *Quomodò tener Agnus, &c.* Alas! how shall the tender Lamb doe, when the Bell-wether of the flock is thus endangered? If *Aaron the saint of the Lord* (as hee is called in this Psalm) a man so familiarly acquainted with God, and divine visions,

sions, and a man that had been so powerfull with *Moses* in working miracles; a man that approached so near to God, a man so long conversant with God, a man that had gone of so many errands of God, as hee did with *Moses* to *Pharaoh*: If so holy, and so great a man as hee, fell into so great a sinne as this; then let us learn to worke out our salvation with feare and trembling. *Howle Firr-tree* (saith the Prophet) *when the Cedar falls*. Be not high-minded, but feare. It is the use wee are to mak of it. So much for the first circumstance.

The second circumstance is, Where they made this *calfe*. *In Horeb*. There ran all along in *Arabia*, a ridge of mountaines; it was but one mountain, but there were two great tops of it; *Sinai* was one, and *Horeb* was the other, and you shall finde them sometime called by the one name, and sometimes by the other: sometimes the whole mountaine is called by the name of *Sinai*, sometimes all the mountaine is called by the name of *Horeb*; sometime by the one top, sometime by the other. Now, this is a thing to be observed; they were not gone yet from *Horeb*, the law was given in *Sinai* but a little before, where the Lord charged them out of

of the fire, *Thou shalt not make an Image to me*; they were but at the foot of the hill, and had not tarried there much above a month after the law was given: they saw mount *Sinai* before them, that was the higher top, and they could not but remember how mount *Sinai* was all on a smoaking fire and flame, and with what earnestnesse God had charged them, *Thou shalt not make any similitude of mee*: they were not yet gone altogether from the mountaine, they were yet in *Horeb*; and yet, you see, as it is ver. 13. *They made haste, and forgot God, and fell to this sinne*: so saith God to Moses, *Goe, get the downe*; *this people are quickly gone out of the way*, *Exod. 32. 7*. You may see it in this. I stand not upon that point.

The third circumstance is, Whereof did they make this *calfe*? They made it of their golden eare-rings, *Pull off the golden ear-rings* (saith he) *from your wives, and your sonnes, and your Daughters, and give them to mee*. No doubt of it, but the servant of God, *Aaron*, would faine by this have diverted them from making them a *calfe*: Hee would faine have turned them from it, if hee could: Hee knew that all those people in those Easterne parts were much delighted in ornaments, in eare-rings: they say, they weare them

them usually there to this day. And suppose hee could perswade the men to be content to part with their ornaments out of their cares; yet he thought it impossible to get the women to part with theirs. What? for a woman to part with her jewels, and ornaments! This seems a thing impossible: You see they are so desirous of them, they will, many of them, pinch their bellies, that they may lay somewhat more upon their backs: We know there are many that had rather their bellies should want sufficient sustenance, then their backs a superfluous ornament. You see what a hard matter it is to get women to leave an idle instrument, or a bagge of vanity that they carrie about with them; but, to leave their jewels, to part with their ornaments, hee never thought they would doe it, though the men might part from theirs: yet they all do, both men and women. Wee may observe how easily men and women will part with any thing to maintaine *Idolatri*.

I cannot tell, whether it be (as that Father imagined) the pride of our hearts, that wee are in love with the workes of our owne hands, with the devices of our owne braine, with the invention

invention of our own spirits ; that because they are our own, we like them : Or, whether it be the vigilancy of the divell , that *roaring lyon*, that goes about seeking whom he may devour ; or what else is the cause, I know not : but this I know, men are more willing to part with any thing to an Idoll, to a superstitious worship, then to the true worship and service of God.

And for this cause , Idolatry may fitly be compared to whoredome : You see, a whoremonger will be pinching and sparing enough to his wife and children at home, but he cares not how expensive, and excessive, and lavish he be upon his whores abroad : Thus it is in spirituall whoredome ; men are never so niggardly as in the worship of God , but they are content to part with any thing for the maintaining of Idolatry. This forwardnesse of this people, even to pull their very eare-rings out of their eares, to bestow upon an Idoll, it will rise up and condemne us ; that are not willing to pull any thing out of our purses, to the worship and service of God.

Many men , in this liberall age we live in, are content, with the Wise men, to take a great journey to see Christ : peradventure they are

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content

content to fall downe and worship him ; but they are not willing, with those Wife-men, to open their treasures. Speake to them of opening their treasures , whether for works of piety to God, or of charity to men , then they stand at it, as *Naaman the Assyrian*, *Nay the Lord be mercifull to me for that*. Brethren, I could speak a great deale more to this purpose , but I am loath to trouble you.

Then, besides, I know how unnecessary this is in this place. I have had many a time here, twice especially, a plentiful experience of your forwardnesse. I have seene how your hearts have beene enlarged in bounty towards the enlarging of this place ; towards the maintenance of the Ministry, and service of God in this place. I need not speake of that now.

But yet I will exhort you now to a worke of charity. Do you remember the Briefe that was read even now, for that poore towne of Cambridge? Me thought your hearts did even yeame within you with pity and compassion, to heare of almost 3000. poore distressed soules, brought into this extreame misery, through the hand of * God. Brethren, I need say no more ; I beseech you give us, that are your servants

vants in ordinary, (here in the worke of the Ministry, both of the one side, and of the other, we are all brought up in the Universities) I pray give us leave to repaire to your houses, and, *If there be any consolation of Christ, any comfort of love, any fellowship of the Spirit; any communion of Saints, any bowels, any mercy, fulfill our joy in this.* I beseech you bestow such a blessing upon that poore Towne, and the poore Inhabitants, that they may be occasioned, and we for them, to blesse you again, and pray to God, to restore that which you shall give, in the riches of grace here, and of glory hereafter.

FINIS.



PSAL. 106. 19, 20.

They made a calfe in Horeb, and worshipped the molten Image, &c.



Began to handle these words the last Lords day. There are three things in them.

First, the Idoll, a calfe, or young Oxe, or Bullock.

Secondly, their sin in this calfe, in three things:

First, in making of it.

Then, in worshipping of it.

And then, in changing their glory into the similitude of it.

They made a calfe in Horeb,

They worshipped the molten Image.

They changed their glory, &c.

The third thing is the roote of this sin, the cause

cause of it, whence it grew; it grew from forgetfulnesse of God and his works.

The God they forgot was their Saviour.

The works they forgot were,

First, great

Secondly, wonderfull } works.

Thirdly, terrible

They forgot God their Saviour, that had done great things for them in Egypt, wondrous things in the land of Ham, terrible things by the Red sea.

Of the Idoll I have spoken; and of their first work in making of it; wherein I considered three circumstances,

First, who made it.

Secondly, where they made it.

Thirdly, of what they made it.

I now go on to the second thing.

They worshipped the molten Image.

This was the end for which they would have it made, and so consequently, they turned the glory of God into this similitude: Here was their sin; which was not so much in making of it, they might have made it without sinne; but to make it, to that end, to worship it, this was abominable.

Now, because these are dangerous dayes where-

wherein we live, and there are a generation of men, that will compasse Sea and Land to make a profelyte. Out of my desire to stablsh your hearts in the true and sincere worship of God, I shall, besides my custome, fall upon a matter of Controversie, and discusse the question, betweene the Church of Rome and us, about worshipping of Images. There is a great dispute betweene them and us, about this peoples Idolatry in worshipping this calfe. We do beleewe the sin was sinfull above measure: but yet they would make it somewhat worse then it was; because they would not be thought to be Idolaters, as these were.

The thing will ask a little time to discusse it, more then I have to day; I shall but make an entrance into it. I shall tell you what order I will take in the handling of it.

First, I will shew you, That the making of an Image is not simply forbidden, except it be, in way of Religion, to worship, and to serve God by it. That is the first. They made it, and, they worshipped it.

A second thing I will shew is this, That all application of divine honour to any Image whatsoever, is Idolatry.

I will shew you thirdly, That all Idolaters do change their God; they change their glory into the similitude of that they worship.

I will shew you fourthly, That the Church of Rome doth commit as grievous Idolatry in worshipping their Images, as this people did in worshipping of this Calfe.

Lastly, I will shew what use we are to make of the whole. I say, I cannot do all to day, I shall but begin it; but have patience till I can end it: And if, in the handling of these things, I alledge either Fathers, or Councils, or Traditions of the Church, or History, more then I use, or more then I think is fit in popular Sermons; I pray beare with me, and consider whom I deale with, with unreasonable men, such as will not be satisfied with the meere authority of holy Scripture.

For the first point; The making of an Image is no act of Idolatry, except it be, by way of Religion, to worship God by it: that is my first proposition. God doth never in the Scripture simply forbid the making of an Image. He saith in the second Commandement, *Thou shalt not make to thy selfe any graven Image*: It is true, but you must know, that that is a Commandement of

of the first Table: Now the first Table concerns the worship of God; so you must understand it by way of relation to the worship of God; *Thou shalt not make an Image.* If you will heare God expounding his owne Law that it is thus, looke in *Levit. 26. 1.* *Ye shall make you no Idols, nor graven Image, neither shal ye set up any Image of stone in your land, to bow downe unto it.* So, it is not the making of the Image that is forbidden, but the bowing downe to the Image we have made; or the making it to that end to bow downe, that is Idolatry.

If the making of an Image were simply and absolutely evill, then surely the same Art, and skill, and cunning that some men have in carving and graving of Images, should never be attributed to the Spirit of God as the author of it. Now you shall finde what God saith, *I have filled Bezaleel and Aholiab with the spirit of wisdom, and understanding, and knowledge, to work all such rare curious inventions, whereof some were Images, as you shall heare anon.*

God allows the making of Images to foure uses, which I shall name unto you.

First, he allows us to make an Image for the distinction of coines. The first coines almost
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that I can finde in all the Scriptures mentioned, they were stamped with a Lamb upon them, and were called for that cause Lambs. You reade in *Gen. 33. 19.* that *Jacob* did purchase a field, a parcell of ground, of *Hamor* the son of *Shechem*; and he purchased it for an hundred pieces of silver, a hundred pieces of money; so it is called there: but the Hebrew phrase is, *with an hundred Lambs*. He bought it with money, so *Stephen* saith, But why doth he say with an hundred Lambs? It was money stamped with a Lamb. So in *Job ult.* every one of *Jobs* friends brought to him a piece of money, our Translation reads it so; but the Hebrew phrase is a *Lamb*; a piece of money so stamped. As we call that piece of gold that is stamped with an Angel, an Angel; so the Scripture called that piece of money that was stamped with a Lamb, a Lamb. This was the ancient coine I finde.

Then that same shekell that we reade oft of in Scripture, it had two figures upon it; it had the likenesse of the pot of Manna on the one side, and the likenesse of *Aarons* Rod on the other side. Our Lord said to the Herodians, *Shew me a penny: Whose Image hath it? Caesars.* Our

Lord disliked not to have Cæsars Image upon a penny; but, saith he, Give to Cæsar that which belongeth to Cæsar, and to God that which is Gods. God allows us Images for distinction of coins, that is one.

Secondly, God allows Images for ornament. Solomon made a throne of Ivory that had six steps to it, and on both sides of the steps, on the right hand, and on the left, were Lions made; there were 12. Lions; It was for ornament, an ornament of Glory; *There was not such a throne in any Kingdome*, saith the Scripture. Nay, farther: here you see the people made a *similitude of an Oxe that eateth grasse*; Solomon he made twelve such similitudes of Oxen. Look in 2 Chron. 4. 3, 4. you shall finde, that the molten Sea stood on 12. Oxen that Solomon had made. This people made the *similitude of an Oxe that eateth grasse*; Solomon made twelve similitudes, or likenesses of Oxen that eate grasse: Solomon was never reproved for this; this people was plagued for theirs. There is the difference then; they made it for one end, and Solomon for another; they made it for worship, and Solomon for ornament. God allows us Images for ornament,

Nay, of what shape the Cherubims were that

that you reade of oft in Scripture, that were made in the Temple, it is hard to say: *Josephus* saith, it cannot be affirmed, or conjectured. We usually think the face of a Cherubim was like the face of a man; but you shall finde there is a difference betweene them, *Ezek. 10. 4.* Every beast had foure faces; one face like the face of a Cherubim, another like the face of a Man; the third like the face of a Lion, and the fourth like the face of an Eagle. These were all different faces; the face of a Cherubim, and the face of a Man then are different faces: But, of what shape soever they are, God commanded Cherubims to be made in his Tabernacle: yea, and *Solomon* made Cherubims; not only those two Cherubims in the *Sanctum Sanctorum*, the most holy place; but he made Cherubims all along the wals of the Temple, and all upon the vailes of the Temple, and upon the brims of the vessels, and upon divers utensils in the house and service of God *Solomon* made Cherubims.

And, together with them, he made the Images of Lions, and Buls, and Flowers, and Palme-trees, and of Pomegranates: All these were for ornament.

I conclude then, It is lawfull for us to adorne

and beautifie our houses : yea, it is lawfull to adorne and beautifie the house of God, the wals, the windows with such Images, as

First, may not hinder the people in their devotion.

Secondly, such as are in no danger to be abused to Idolatry or superstition. That is my second.

Thirdly, it is lawfull to make Images for monument. You know how the Brazen Serpent was made at Gods command in the wilderness, and that though it were the similitude of a Serpent; yet, notwithstanding, this was preserved afterward as a monument for the space of 700. yeares, no fewer; for, as long as it was a monument, it was preserved: but when it came to be abused to Idolatry, as you shall heare anon, then it was broken in pieces. Those same Statues, those Images of our Kings, and Queens, and Nobles, and great personages, in *Westminster* or *Pauls*, that are set on their Tombes, to what end serve they, but to be monuments? The Father may set up a monument, a statue, upon the grave of his deceased child, or the child upon the grave of his Father. This God hath allowed us; Christian Religion never forbade

bade it, and the Christian Church hath alway practised it, for Monument.

Fourthly, it is lawfull to have an Image for History; there is an historicall use of Images. The Naturall History of beasts, birds, and plants may be set downe by Imagerie: they cannot well be made knowne without the figures of these beasts, and these birds. How profitable the figures of plants and herbs are in Herbals, I think there is no man but he doth know, that knows the use of an Herball, or Naturall Histories.

Then secondly, the Ecclesiasticall histories of the Church, the martyrdomes of the Saints, the sacred histories of the Bible, the historie of *Adam* and *Eve*, seduced by the Serpent, or the history of *Abel* slaine by *Cain*, or the history of *Abraham* sacrificing *Isaac*, or of *David* killing *Goliath*, or of *Solomon* judging and giving the Child to the right mother; yea, and the history of the Passion of Christ, the history of it, I say; this hath beene approved of in the Church of God. We reade anciently in *Gregory Nyssen*, of the history of the Passion of Christ: *The historicall use of Images we condemne not, God and the Church never disallowed it.* So then, now I goe
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over

over all; God allows us to make an Image for the distinction of coine, he allows it for ornament, he allowes it for monument: he allows the historicall use of Images, in Naturall history, in Sacred history, and in Ecclesiasticall history.

But yet, let me give some cautions and proviso's about these Images.

First, no Image is to be made of the Trinity, to any use whatsoever, though it be not to a Religious use. God forbids this *Deut. 4.* *Thou heardest a voice, but thou sawest no likenesse; therefore thou shalt make no likenesse of me.* So in *Esay 40.18.* *To what will yee liken me? To make a visible Image of an invisible God, it is no lesse unlawfull, then impossible to make an Image of the Trinity, saith Damascene; who, though he was but an Image-monger, a worshipper of Images; yet, he abhorred this, to make an Image of the Deity: there is no lesse follie then impiety in it.*

Yet, notwithstanding, you shall finde some such Images in the books of Papists: in some of their Service-books, you shall finde the Trinity with three faces; in some of their books, you shall finde God the Father as an old man, and Christ his Son between his legs, and the
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Dove between them both : These are abominable, such as Christian eyes should not look on without horreur and detestation. No Image of the Trinity whatsoever is to be made.

Secondly, no false Image, no false representation: I could name many in Popery. To paint the Virgin *Mary* now in glory in heaven, with Christ a little Babe in her armes, is a false, lying, blasphemous representation; no way answering the person and quality of them that are represented. The like I might say of Saint *Dunstan* and the Devill; and of *Garnets* face in the straw, as it is publike at Madrill in Spaine. Such like false representations God condemnes, and we abhorre.

Thirdly, take heed of wanton lascivious pictures, obscene filthy pictures; those are to be abhorred too. If evill words corrupt good manners; surely, lewd and obscene pictures will do it more. Those provocations to lust that get into the heart at the eye, do a great deale more move the heart to uncleannesse, then those provocations that get in at the eare; *Segnius irritant animos, &c.* He that would have an eye to his heart, must have an eye to his eye.

Fourthly, take heed of all wanton excesse
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in a love of pictures. There are many men among us, that have spent even their estates in a dotage about these rarities, and excellent workmanship. These rules observed, it is lawfull for us to make an Image; not in the way of Religion, to worship God by it.

Enough of that first point; let me come to a second. I will but touch it. The second is this:

All Religious worship, given or bestowed on an Image, is Idolatry.

The application of Divine, Religious worship to an Image, is Idolatry.

First, Brethren, know the difference between Images, and Idols; for this they charge us with: when we tell them of the second Commandment, *Thou shalt not make to thy selfe any graven Image*; Say they, you do us wrong to call it so: It should be thus, *Thou shalt not make a graven Idol*. There is a great deale of difference, say they, between an Image, and an Idoll. There is a difference indeed in Ecclesiasticall custome of speech, (and custome must prevaile in that kind.) And know how this difference is; *Imago* in the Latin, *Image*, and *Idolon* in the Greek; they are all one originally: But we must speake with common people. I say, Ecclesiasticall custome
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of speech makes a difference betwene an Idoll, and an Image. And what is that? I will tell you: Every representation of any creature in heaven above, or in the earth beneath, or in the waters under the earth, that is an Image: but if this be to the use of Religion, then it is an Idoll, or else it is not. *Omnis consecratio Idololatria, &c.* The consecration of an Image maketh it an Idoll, saith *Tertullian*. An Image is an Image, and no more; but if it be set up by way of Religion, to serve God by it, then it is an Idol.

Let me give it in an example I shewed even now: The brazen Serpent was set up at first, at Gods appointment: Then there were miracles done by the sight of the brazen Serpent; as many as were stung, and looked on that, were cured: Then the brazen Serpent was a type of Christ; *As it was lifted up, so should the Son of man be lifted up upon the Crosse*: and it was preserved, as you heard before, 700. yeares. As long as it was a monument, there was no hurt in it; but when once the people began to burne Incense to it, which belonged to the worship and service of God; then *Hezekiah*, that good King, out of his zeale to Gods glory, could not indure it longer, but brake it in pieces. Though it were

set up by Gods appointment, and miracles had beene done by it: though it were a type of Christ, and had been reserved 700. yeeres; yet he would not spare it, but breaks it in pieces, and calls it *Nebushtan*, a piece of brasle: it was no more, when Divine Religious worship was given to it.

Divine Religious worship is twofold:

{ Inward.
 { Outward.

Divine inward Religious worship is the worship of the heart and affections. God requires the whole heart; *My son, give me thy heart.* He requires all the affections of the heart; our love, our feare, our joy, our confidence, our obedience, and subjection. Now, whatsoever thing it is that withdraws these affections from God to it selfe, that is an Idol: There is the inward worship. For this cause (not to give you other examples) the Apostle calls a covetous man, an Idolater, *Ephes. 5. 3.* He calls covetousnesse Idolatry, *Colos. 3. 5.* The covetous man is an Idolater: Why? Because gold and silver withdraw the heart and affections from God. You shall see how. Look upon his affections; What is his love? He loves more the picture

ature of his Prince upon his coine, then the Image of God in his brother. Then go to his feare: he feares more the losse of his estate, then he feares hell; he feares more to be damnified, then to be damned. Go to his joy; he joyes more at the assurance of his money, then he joyes in the assurance of Gods favour to him in Christ. Go to his confidence; if any danger arise, what flies he to? To God? No; *Solomon saith, The rich mans riches are his strong City;* and whither should a man flee, but to his strong City? He flees to his riches, he hopes that they will beare him out. He trusts more in uncertaine riches, then in the living God. *He saith to his gold, Thou art my hope; and to the wedge of gold, Thou art my confidence.*

Then looke to his obedience, you shall see all goes that way. God bids him give; Mammon bids him take, and he takes. God bids him scatter and disperse abroad, and give to the poore; Mammon bids him gather, and he gathers. God bids him relieve; Mammon bids him extort, and he extorts. God bids him lend freely, looking for nothing againe; Mammon bids him let his money for thus much in the hundred, and he lets it. See now, Mammon is

the god; Mammon hath withdrawn the heart and affections, and withdrawn the obedience from God to it selfe. That which the Psalmist saith of the Heathen men, *Their Idols are silver and gold*: turne but the words, and you may say of covetous men, Their silver and gold are their Idols: He is an Idolater. This is the inward worship. To outward worship pertain prayer and thanksgiving, vowes and oathes, erection of Churches and Oratories, bowing of the body, all outward observances, the dedication of our selves, or whatsoever we have, to the honour of that that we worship. This is outward worship. Look, to what prayers are made, thanksgiving is rendred, vows are nuncupated, Oratories are built, Altars are dedicated, Holy-days are instituted: Look whatsoever is honoured, with any part of this Religious worship, that is made an Idol.

I shall shew, when I come to that point, that the Papists, in all these things, bestow Gods glory on an Image.

Now, Religious worship appertaines to God, and to God alone: *Ipfus est, &c.* It is his, and none but his: God will not suffer any part
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of that to be given to any creature in heaven, or earth; if wee doe, it is Idolatry.

What say you to the Sunne, Moone, and Stars, glorious creatures, may we not worship them?

O, no; they are glorious creatures indeed; but yet they are such as God hath made to serve us, he made not us to serve them.

But, what say you to Angels? we are lower somewhat then Angels; may we not worship them?

Marke what the Angel saith to *John*, *Rev. 19.* See thou do it not, I am thy fellow servant, worship God. We are not servants to them, they and we are fellow-servants to one and the same God, See thou do it not, worship God.

O, but what say you to the Virgin Mary? Is it not lawfull to worship her?

I will answer in the words of the old Church, *Mariam, &c.* Let no man worship the Virgin Mary: Let the Virgin Mary be had in honour, say they, and let her be called blessed in all generations; but let God the Father, Sonne, and holy Ghost be worshipped. Let no man worship the Virgin Mary.

Nay, I go further yet, The very humane nature

ture of Christ, the manhood of Christ, is not to be worshipped any otherwise then as it is united to the person of the Son of God. I will tell you the confession of the primitive Fathers; *Confitemur, &c.* We confesse, that our Lord Jesus Christ is to be worshipped in the flesh, in the manhood, but not according to the manhood.

Nestorius, that blasphemous Heretick, divided the person of Christ, (we beleieve there is but one person, God, and Man) and made two persons in Christ: He made one the son of God, that was not the son of *Mary*; and another the son of *Mary*, that was not the son of God; and yet he believed that that same son of *Mary* was to be adored, that was not the son of God. The Fathers in the Church of God have abhorred this, and condemned this doctrine of *Nestorius* for Idolatry: *Damnamus idololatriam, &c.* We condemne the Idolatry of *Nestorius*. Where marke, I pray: If the very manhood of Christ may not be adored and worshipped with Religious worship; but as it is united to the person of the Sonne of God; if the manhood of Christ when it is worshipped, be an Idol (for the word *Idolatry* implies so much:) if it be an Idol,

Idol, not being united to the person of the Son of God: then surely the Images of Christ must needs be Idols, seeing they are no way united, neither to the Godhead of Christ, nor yet to his manhood. I should have said more of this point if I had had time: I shall go on, by Gods grace, the next Sabbath.

FINIS.



PSAL. 106. 19, 20.

They made a calfe in Horeb, and worshipped the molten Image, &c.

Ut of my desire to stablish your hearts in the true, sincere worship of God, I thought good to discusse the question betweene the Church of Rome and us, about the *worshipping of Images*. This order I have propounded to my selfe.

First to shew that the making of all kinde of Images is not forbidden.

Secondly, that the worshipping of Images is Idolatry.

Thirdly, that the *Idolater* in worshipping an Image, turnes his glory to the likenesse of that Image.

Fourthly, that the worshipping of Images,
as

as it is taught and practised in the Church of Rome, is flat Idolatry.

Firstly, I promised to shew you the use of all these.

The two first points I have handled. Now I come to my third proposition, and that is this, that

The Idolater, in worshipping an Image, changeth his glory into that Image.

Marke the words of the Text, *They worshipped the molten Image;* and, in doing that, *they changed their glory.* But I must tell you, I finde the words reade two waies; sometimes, *his glory*, and sometimes, *their glory*: *They changed their glory.* The Greek Septuagint reades it the first way, *his glory*. If you take it so, *his glory*, that is, the glory of God, then we must distinguish of the glory of God: Now, the glory of God is two-fold;

There is an { Absolute } glory of God.
 { Relative }

The absolute glory of God, is that same incomprehensible, ineffable majesty of the Deity, dwelling in light that no man can attaine to. This glory it pleased God, in some measure, to

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communicate

communicate to the Creatures, to Angels, and to Men, in such a wise omnipotent manner, as is convenient and possible for them to be made partakers of: This is the absolute glory of God; this cannot be changed, no more then God himselfe can,

But now there is a relative glory of God; that is, that glory that men give to God in worshipping of him, that glory may be changed: and thus the Gentiles changed it, as the Apostle saith; *They changed the glory of the incorruptible God, to the similitude of corruptible man*, Rom. 1. 23. And thus the Israelites here changed his glory. If you read the words so as the Septuagint doth; *They changed his glory*: But I like not that reading, the other is better.

They changed their glory; their owne glory: What was that? By *their glory*, is meant God himselfe: *They changed their glory*; that is, they changed their God. You shall have a place of Scripture, that will make this plaine to you, Jerem. 2. 11. *Will any Nation change their God?* (saith God by his Prophet) yet *my people have changed their glory* (that is, they have changed mee that am their glory) *for that that will not profit*. Let me observe somewhat out of the very words: mee thinks

thinkes it is observable; God may be called the glory of his people two waies:

First, as hee is the Author of their glory.

And then, as hee is the Matter of their glory.

Thus old Simeon, when hee had Christ in his armes, hee called him, *the glory of the people Israel*, Luke 2.32. *The Lord is my glory* (saith David) *and the liften up of my head*, Psal. 3.4. Among many Prerogatives that belonged to the people of the Jewes, the Apostle names one, and that was this; *To them pertained the glory*, Rom. 9.4. What glory was that?

Wee may take it, as some do, for the glory of the Covenant; God was their glory by Covenant.

Or else you may take it for the glory of Miracles, by which God brought them out of the land of Egypt.

Or else you may take it for the glory of Divine vision and revelation, that God vouchsafed to them.

Or (which I take especially,) by the glory you may meane the Arke, which was the signe of Gods presence. And therefore (by the way) Phineas his Daughter in-law, when shee heard that the Arke of God was taken, Now

(quoth shee) the glory is departed from Israel: and shee named her sonne, that was borne at that time, *Ichabod*; that is, Where is glory? For shee said it againe, *The glory is departed from Israel: for the arke of the Lord is taken.*

Wee may talke what wee will of other glories; but the glory of any Nation consists in this, to have God to be their God. The gracious, and glorious presence of God, in all his holy, and blessed Ordinances, according to his Word; that is the glory of any Nation under heaven.

It is our happinesse, wee have this glory yet among us. The Prophet *Ezekiel*, in his 9th, 10th, and 11th. Chapters, shewes how the glory of God departed from *Jerusalem*. It did not depart all at once, but by degrees it went away.

First the glory of the Lord (in that vision of his) removed from betweene the Cherubims where it was, and removed to the doore of the house; and there it stayed a while, to see if the people would turne unto him by true repentance: It stayed a while upon the doore of the house, and then the glory of the Lord removed thence. Afterward it removed to the East-gate of the entrance to Gods house, the

East-gate was the furthest gate of the house, it removed thither, and there it stayed a while: Then it removed againe to the midst of the City: and then from the midst of the City, it removed to the mountaine upon the East side of the City; that was Mount *Olivet*: cleane out of the City it was now departed.

Wee have the glory of God yet in our Land; and may it be the good pleasure of God to continue this glory among us, till Jesus Christ come in glory with all his Saints. But, brethren, doth not this glory of God seeme to remove? doth it not seeme to fleet a little? O, should God withdraw his word from us, and the profession of it: Should God remove the candle-sticke out of his place, should God withdraw this gracious presence of his in all his Ordinances; then I tell you, Mothers, what you should name your children that are borne next, *Ichabod*, Where is glory? when God is gone from you.

I read of some foolish Nations that were wont to fetter, and chaine their gods, that they might not depart from them: Surely, our God cannot be chained, nor fettered; but yet there is a way to hold him still, when hee seemes to be departing:

departing: *I gat hold on him* (saith the Church) *and would not let him goe*, Cant. 3. 4. *I will not let thee goe till thou blesse mee* (saith Jacob, Genes. 32. v. 26. When our blessed Lord seemed to the two men that were travelling to *Emaus*, that hee would leave them, the Scripture saith, *They constrained him to stay with them*. We may constraine our God; there is a holy violence we may offer to our God, by repentant teares, and importunate prayers, by which wee may stay our God with us still: and this is, as *Tertullian* calls it, *A holy violence, pleasing and acceptable to God*. But I stand no more upon the words: now I come to the thing.

They changed their glory; that is, their God. How may a people change their God? They may change their God two waies:

First, when they forsake him, and set up, and worship some other God in his stead; as the people *forsook the Lord, and served Baal and Ashtaroah*, Judges 2. 13. This is the grossest kind of Idolatry: This is a breach of the first Commandement.

Or secondly, a people may change their God, when they change the truth of God into a lie, when they represent and worship God in an Image,

mage, when they represent God in a corporeall, a visible, a finite, a circumscribed Majesty; this is to change a God: this is against the second Commandement. And you must know, that thus the people changed their God here at this time; for, wee doe not thinke, that they made this *calfe* to be their god. Their sin was bad enough, let not us make it worse then it was. They had cast off now all Religion, and the feare of God, let not us thinke they had cast off sense and reason with it. Can wee imagine, that this people were such calves, as to think, that the *calfe* that they themselves had made yesterday, was the very God that brought them out of *Egypt* three months before the *calfe* was made? Never imagine that; they took not this *calfe* to be their god. What then? They tooke it to be a figurative signe of their god. I know they call it their god; *These are the gods that brought thee out of the land of Egypt.* Or, as it is in *Nehemiah*, chap. 9. verse 18. *This is thy God, O Israel, that brought thee out of the land of Egypt.* But, as this Image is called a *calfe* in my Text, *They made a calfe in Horeb*; though it was no *calfe*, but the Image of a *calfe*: So they called it their god; but they did not thinke

thinke it to be their god; they tooke it as an Image of their god, as a figurative signe of their god: therefore *Aaron* proclaimes, *To morrow is an holy day to Jehovah*; not to the calfe, but to *Jehovah*, whom they worshipped in the calfe.

I pray marke this rule that I shall give you: The truth of God is turned to a lie, and God is changed to the Image that is worshipped; though God himselte, and none but hee, be worshipped in that Image, I say, God is changed into that Image that is worshipped for him, though the true God, and none but he, be worshipped in that Image.

Here is the reason of it: The rule of Divine worship is not the will of the worshipper, but it is the will of him that is worshipped: Now, it was never Gods will to be worshipped in an Image. Take a similitude: Suppose a subject, a vassall, should devise an honour of his owne braine to his Sovereigne, to his King, and hee should set up a toad, and hee will have it in a glasse, and come every morning, and bow to that toad; and being asked why hee did so, hee should say; O, I doe it not to the toad, but to the honour of my Sovereigne and Prince: doe you think this Prince will like well

well to be resembled by a toad?

I tell you, brethren, there is a thousand times a greater disproportion between Almighty God, and an Image set up for him, then there is between a Prince, and a toad. Not to speake of that infinite inequality and distance that is between God, and a mortall man; there is a great distance even between a toad, and an Idoll, a great difference: For,

The toad is the workmanship of God; an Idoll, as is an Idoll, it is the workmanship of man.

A toad, it is a living creature, it hath sense and motion; the Image is a senselesse block, it hath neither life nor motion.

Therefore heare how it pleaseth the Spirit of God, in Scripture, to call consecrated Images; hee calls them sometimes *lies*, sometimes *vanities*, sometimes (nay oft) *abominations*, sometime *Dung-hill-gods*, sometimes *Divels*; You worshipped divels: What divels? *Idols*, the worke of their owne hands, *Revel. 9. 10.* I pray, heare, how the Spirit of God in Scripture shewes his detestation of all Images in his service. Harken how hee thunders in the second Commandement; *Thou shalt not make to thy selfe any graven Image;*

mage ; thou shalt not bow downe and worship it. Harken what the Prophet *Esay* saith : Confounded be all they that worship Images. Harken what the Apostle saith in the New Testament ; *Babes, take heed of Idols, 1 John c. ult. v. ult.*

I pray looke over the Bible, and see if ever you finde any of Gods children (except at such times as they had corrupted their waies) worshipping of Images. Enough out of Scripture against Images.

Now, because wee are in this controversie to deale with such men whom the authority of Scripture doth not satisfie, such unreasonable men as are not content with the authority of Scripture; and because they say this stands upon tradition, the worshipping of Images in the Church : I pray give mee leave a little, besides my custome, to shew you the testimony of the Fathers, the determination of Councils, and the long tradition of the Church against Images. Of every one a word, and some few of many. There is no point that a man may be so copious in as in this.

First, for Fathers : *Fieri non potest, &c.* so *Origen*. It is not possible that a man should know God, and be a suppliant to an Image. There is no doubt (saith

(saith *Lactantius*) but there is no Religion, where there is a worshipping of Images. It is a most indigne thing (saith *Tertullian*) that the Image of a dead man should be worshipped by man, that is the Image of the living God. We make no figure, or representation of the Saints (saith *Anthelopi* Bishop of Hiponium. Wee have no need of them (saith *Ambrose* :) God will not be worshipped by a stone. We worship no Image (saith *Austine*) but that Image that is the same that God himselfe is ; hee meanes Christ, the substantiall Image of the Father. I could goe on : but this is enough.

Come then to Councils : The Councell of *Illeberos* in Spaine ; for, at that time, by the negligence of the Bishops , Images were crept into the Church : then that Councell decreed, there should be no pictures in the Church. The *Constantinople* Councell condemned all Images in the Church of God : and so did the Councell at *Frankfort* under *Charles* the Great.

For the Tradition of the Church : For three hundred yeares after Christ, it is confessed by some of our Adversaries themselves, that there were no Images in the Churches of God. Three hundred yeares after that, six hundred yeares after Christ, then began Images in the
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Churches ; then the people began to yield some worship to them. *Gregorie* the Great, Bishop of *Rome* , condemned the worshipping of them : Hee allowed them, and hee did ill to allow them to be in the Church, to be provocations to Idolatry ; yet, hee condemned the worshipping of them. Thus it continued six hundred yeares after Christ. Between six and eight hundred yeares, there came a marvelous stirre in the Church of God, between the Easterne and the Westerne Churches , about the worshipping of Images. The Bishops of the West, under *Rome*, were all for Images : The good Emperour of the East was against it ; a bloody war there was about it, and thus it continued for above an hundred yeares : Then *Minera*, the Empresse , in the minority of her Sonne, a cruell Idolatrous woman (and marke when you will, Idolatry is cruell) shee caused the second *Nycene* Councell to be called ; and there was first decreed the worshipping of Images in the Church of God , in the yeare of our Lord 788. Till then, Images were never appointed publikely to be worshipped in the Church : yea, after that time, the worshipping of Images got not a peaceable quiet profession
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in the Church of God. *Charles* the Great, Emperour in the West, mightily opposed it: hee called his Bishops together at Franckford; they mightily opposed the worshipping of Images.

Yea, I pray marke, that duty that concernes us in our Kingdome: *Charles* the Great, hee sent that Act of that second idolatrous *Nycene* Councell to our Bishops in England, to know how they liked it: They said, *Alas for woe! we finde in those Acts many things against Christian Religion, especially this, that the worshipping of Images is decreed, which the Church of God curseth.* Marke, our Bishops Fore-fathers in England, about eight hundred yeares since, held that a doctrine, which the Church of God curseth; yea, and that, against all the Tables of Gods Law, against the preaching of the Prophets, against the institution of the Apostles, against the custome of the old Church, against the practice of the primitive Church, against the cleare testimonies of the Fathers, against the determination of Councils, against a continued Tradition for almost eight hundred yeares together. The beauty of the Church (as one complaines) in defiance of God and Man, is

now polluted with the very filth of Paganisme; and Christian Churches are pestred, as much as ever the heathen Temples were, with Idols.

I come now to the proof of that; that is the fourth point: viz. That,

The worshipping of Images, as it is taught, and practised in the Church of Rome, is plaine Paganisme and Idolatry.

The Paganish and Popish Idolatry is all one. I say, the worshipping of Images, as it is taught and practised in the Church of Rome, is plaine heathenish Idolatry.

How is it taught? and how is it practised? For the doctrine of their Church it is hard for a man to set it downe. The determination of the Councell of Trent about it, is a very nose of wax; you may turne it any way. They tell us of our divisions among our selves: It is a wonder to see how they interferre, and strike one on another in the point of worshipping of Images: It is hard to say what they teach. But I will tell you thus much; *Isolius* the Jesuite saith, *This is the constant opinion of the Divines of our Church, that Images are to be worshipped with the same worship that is due to him whose Image it is.* This was the doctrine of *Thomas of Aquine*, whom

whom they make a Saint. This was the doctrine of all his followers. This was the doctrine of *Nauciantus*, a Bishop in *Italy*, upon *Romanes* 1. *Wee doe not (saith hee) worship before an Image, as some men are wont casually to speake: but we worship the Image it selfe, and that with the same worship that is due to him whose Image it is.* *Peter Precavaria*, a great professour of Divinity in *Spaine*, saith, *This doctrine is the onely true, and pious doctrine, agreeable to the decrees of the Christian faith.* Hee alledgeth nineteene of the speciall School-men that all were of this opinion besides himself. We take this then to be the doctrine of the Church of *Rome*, that Images are to be worshipped with the same worship that is due to him whose Image it is.

They that have travelled into foreigne parts have found, that the practise of that Church is as bad as these *Theorems*. Confessed by some of the modest sort of them, that their people were growne to a kinde of piety, that did not differ much from impiety: You will say it, if you consider,

First, the Image it selfe.

Then the worship that is given to that Image.

And

And then the rites and ceremonies, in the performance of that worship.

Consider first the Images themselves : What difference can you finde in the Images, between the Popish Images, and the Images of the Gentiles ?

Look to the matter of them ; they are the very same. The matter of the Gentiles Images was, silver, and gold, and brasse, and wood, and stone ; this is the matter of Popish Images.

Look to the outward forme of their Images ; they are the very same. The Gentiles Images were the *work of mens hands, they had eyes, and could not see ; they had eares, and could not heare ; they had mouths, and could not speake ; they had hands, and could not work ; they had feet, and could not walk.* Popish Images, they see no more, they heare no more, they speake no more, they doe no more, they walke no further then the heathens Images. Thus much for the Image it selfe.

Then come secondly to the acts of devotion performed to these Images. The Gentiles were wont to bow to them, so doe the Papists. The Gentiles were wont to pray to them, so doe the Papists. The Gentiles were wont to render
thankes

thanks to them, so doe the Papists. The Gentiles were wont to dedicate themselves, and all that they had to their Idols, so doe the Papists. The Gentiles nuncupated vowes to them, so doe the Papists. The Gentiles were wont to sweare by them, so doe the Papists. The Gentiles were wont to set up Candles to them, so doe the Papists. The Gentiles were wont to burne incense to them, so doe the Papists. They yield the same acts of devotion to their Images, that the Gentiles did to theirs.

Then come to their rites and ceremonies in yielding these acts. I pray reade at your leasure the sixth Chapter of *Baruch*; you will say it is an Apocryphall book, and I confesse it is so; but yet with them it is **Canonicall**, and so is good Scripture against them. The authour of that Chapter, shewes what the people shall see when they come to *Babylon*; saith hee, *there you shall see an Image of gold, or of silver, or of wood, or brasse, or stone: you shall see it clad in purple, with a scepter in it's hand; or, peradventure, trimmed up garishly, as a virgine that loves to goe gay. You shall see such an Image carried upon mens shoulders in a solemne procession, and a number of people before, and behind it, adoring*

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and worshipping it : You shall see the Priests with their shaven heads and beards taking off those offerings that are offered to those Images, and bestowing them upon common harlots. You shall see (saith he) candles lighted to them, you shall see perfume burned to them, you shall heare vowes nuncupated to them, you shall see oblations and offerings given to them : and all this to such an Image as is no better (saith hee) then a scare-crow in a garden of Cucumbers.

Now those that have ever seene the processions that are in *Paris*, or the Ladie of *Heige* at *Iquiers* in *Flanders*, or have ever seene the worship in *Italy*, or *Spaine*; they can beare witnesse that they have seene all these things done, and a number of fooleries more besides these.

Wee may thinke they have somewhat to say for themselves; and, in a word or two, you shall heare it.

First, they say, they worship not the Image, but they worship him in that Image whose Image it is.

Marke, first they have no excuse for the worshipping of Images, but the same that the heathens had; their worship is heathenish, and so is their excuse: For, when the Fathers, in the
first

first yeares of the Church, challenged the heathen for the worshipping of Images: *What* (say they) *doe you thinke us such blockes, as to worship these blockes?* They have the same.

Againe, it is not true that they say; for, as I said before, they conclude they worship the Image. *Bellarmino* proves, that the worship properly belongs to the Image.

Againe, suppose they intended not to worship the Image, but God in it: Know, that the rule of divine worship is not mans intention, but Gods will. Marke it in the example I gave before, of a man honouring his Prince in a toad. Wee inquire not of the will of the worshipper, but of him that is worshipped. Let them shew that it is Gods will to be worshipped in an Image, and wee will not charge them with Idolatry.

But, say they, doe not wee doe reverence to the chaire of state, in honour to the King, when the King is not there?

Wee doe indeed a civill reverence to it; but who appointed an Image to be the chaire of state to the King of heaven? The reverence wee doe to the chaire of state, is according to the will of the Prince; it is his will it should be

done : But where can they tell us it is the will of God that wee should reverence and worship him in a base inglorious abomination ?

Yea, but say they, Images in the Church of God, have beene accounted Lay-mens bookes.

It is true, they have called them so ; but I say that againe, they are books prohibited, they are not bookes that come forth *Cum Privilegio* : God doth not allow such bookes as these. When the Bishops in their Churches were painfull in their places, and taught the people out of the Word ; the people needed not these bookes : but when Teachers came to be Idols, then Idols came to be Teachers.

Yea, but say they, the worship that wee give to Images, wee give it not properly ; it is improperly, it is *analogicè, repræsentativè, reductivè* : these are *Bellarminè's* words, and many more such distinctions.

O, Brethren, these are the men that know how to rob God of his glory, and yet they know how to deceive, and delude the world with distinctions ; there is no place so plaine, but they can elude it with distinctions. But in the mean time, what wrong is it to Gods people to bring them

them to horrible grosse Idolatry, and then to seeke to worke and winde them out with such new distinctions, as the poore people understand not, nor, peradventure, they themselves?

If any man desire to be better satisfied about the point of worshipping of Images, I desire him to reade the third Homilie in our Church, set forth by the Church against the perill of Idolatry, and hee shall finde abundant satisfaction.

There is yet one point to be handled, it is the use that wee are to make of this, and of the whole history : but the time is past,

I must leave it for the
next day.

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FINIS.

PSAL.



PSAL. 106, 19, 20, 21, 22.

They made a calfe in Horeb : and worshipped the molten Image.

Thus they changed their glory into the similitude of an oxe that eateth grasse.

They forgot God their Saviour, which had done great things in Egypt :

Wondrous workes in the land of Ham, and terrible things by the Red-sea.



Here remains now but one thing more concerning this worshipping of Images, that is, the use that you are to make of all this that you have heard concerning it. It is this, by way of exhortation : Let mee exhort you to hate, and abhorre,

horre, and detest all Idolatry if it be Image-worship, whether heathenish, or popish.

Holy David, in *Psalme 119.* brings many arguments to prove his love to God, and to his Word; and one argument above all other (for hee repeates it often) is this, *his hatred of false waies*; hee meanes false doctrine, all falshood in doctrine, and falshood in life: In verse 113. *I hate all inventions; but thy Law doe I love.* Ver. 163. *I hate and abhorre all falshood, but thy Law doe I love.* And thus hee goes on in many places more. Now then, if our hatred of falshood, be an argument of our love to the truth, if such as is our hatred to errour, is our love to true Religion; then surely, brethren, wee are fallen from our first love, because wee are fallen from our first hatred of Popery and Superstition. Wee are growne now to have a better opinion of Image-worship then wee had before. Wee are growne almost to a very neutrality in Religion.

The desire of my soule is, to preserve your hearts upright in the holy, sincere worship of God: therefore, I pray, let me commend foure caveats to you, with which I will conclude this point.

The first is this, it is that of Saint John, 1 John Chap.

Chap. ult. Ver. ult. Babes, (saith the Apostle) *keep your selves from Idols.* Marke, hee saith not your selves from Idolatry, but from Idols; not *ab officio*, as Tertullian speakes, but *ab effigie*: not from the service of Idols, but from Idols; from such Images as may be abused to Idolatry.

God in the old Law forbad his people to desire the gold of an Image: they may not desire so much as the gold of an Image; *For it will be as a snare to thee*, saith God, *Deut. 7. 25.* David, hee met with the *Philistines* Images; it is likely they were of gold, or silver, or the like: and what doth hee with them? *He burnes them every one*, *2 Sam. 5. 20.*

The brazen serpent, though it were set up at the first (as you heard) by Gods owne command; though there were miracles wrought by the sight of it; though it were kept seven hundred yeares, as an excellent monument of Gods mercy; though it were a type and figure of Christ; *Even as the brazen serpent was lifted up in the wilderness, so shall the Sonne of man be lifted up*: yet good *Hezekiah*, when hee saw incense burned to it, would not forbid the burning of incense, but he takes the serpent, and breakes it, and stamps it in pieces, and calls it *Nehushtan*,
it

it was a piece of brasse, and no more.

What did *Moses* in this history, when he saw the calf? Though it were made of gold, and there might have been some use of gold among the poore people, it might have done good to a number of them; yet hee would not keepe the gold, hee burnes it in the fire, hee stampes it to powder, hee beates it as small as dust, *Deuter. 9. ver. 21.* And hee is not yet revenged enough of this Image; hee casts the dust into the brooke that ranne out of *Horeb*, and made the people drinke of that water: hee would not have the left memoriall of this Image left.

Let mee tell you but one history more out of the Church history: *Epiphanius*, that good Bishop, hee came to a Church, and found a vaile in the Church, wherein there was an Image of Christ, or of some Saint: For, quoth hee, *I remember not whose it was, but I tooke it, and tore it, and wrote to John, Bishop of Jerusalem, under whose charge that Church was, that hee should not suffer such vailes in the Church, against Christian Religion.*

These are good patternes for Magistrates in Church, or Common-wealth; but these are no presidents for private men in publike places, out of a pretence of zeale, in a tumultuous manner,

to enterprife any ſuch publike Reformation. Men may doe, as *Jacob*, at home; every man reforme his owne houſhold, burie his owne Images, at home: but private men muſt learne that golden rule of Saint *Auſtine*, To correct what they can within the compaſſe of their owne calling, and what they cannot, to mourne for; to mourne and to cry to God, that hee would pleaſe to ſend his Son, *to take whatſoever offends out of his Kingdome*. This is the firſt caveat, Take heed of Images: To take heed of ſinne, is to Take heed of the occaſions of ſinne.

My ſecond caveat is, take heed of familiar converſation with theſe Image-worſhippers. All ſociety with them is not unlawfull; there may be a lawfull ſociety even with Idolaters, *quoad publicam converſationem*, in regard of a publike converſation: but take heed of ſocietie with them in regard of inward acquaintance with them; it is dangerous. Let a good man be joyned with an evill man, you ſeldome ſee the evill bettered by the good; but the good is eaſily corrupted, and ſpoyled by the evill. A whole lump of dough will not ſweeten a little leaven, but a little leaven will ſowre a whole lump

lump of dough. If any man that is called a brother be an Idolater (saith Paul,) with such a man eate not, 1 Cor. 5. 11.

The Pharasees in old time were so carefull of their carriage among the Gentiles and Samaritanes, that they would not so much as eate of a Samaritanes bread, nor drinke of a Samaritanes cup, nor warme themselves at a Samaritanes fire; they would not weare a Samaritanes garment, nor reade a Samaritanes booke. It is said of John the Evangelist, that hee refused to wash himselfe in that bath wherein Cerinthus the heretike had washed. Polycarpus could not be gotten to salute Marcion the heretike. Eusebius Versalensis would not receive meat in prison from the hands of the Arrians. You know what Saint John saith; *Whosoever saith, God speed to them, is partaker with them in their sin,* 2 John 10.

It is a childish thing I shall tell you of, but you may perceive by that how children were trained up in the detestation of heresie. Theodoret tells of it: At Samosatum, the children playing with a ball, refused to play with it after the ball by chance had touched Lucius the hereticall Bishop, or the asse that hee rode on; they cast the ball into the fire, and would play no

more with it. Wee have a story of *Thosmos*, that being about to be throwne, when hee was dead, into the grave of an hereticall Bishop, a voice was heard in the grave, *Touch mee not heretike.* I avouch not this for truth, but I told you what the Apostle saith; *If any man be called a brother, and be an Idolater, with such an one eate not.*

Surely, brethren, wee are growne a little too familiar with them, wee are too bold a little with these Image-mongers; wee match with them, wee consult with them, wee conferre with them, wee converse with them; nay, peradventure, wee finde such delight in their company, as that wee cannot be merry, except they be in our company; we cannot eate our meat, except they carve it; wee cannot sleepe, except they rocke the cradle: no wonder, brethren, if wee be drawne away.

But let me give you a third caveat: Take heed of beholding Idoll-service out of the curiosity of the eye. Many men will goe to masse, or Idoll-service; they say they meane not to adore, they will not worship, they go but to see; and, may they not go see it?

I tell you, that sight is very dangerous, that
curiositie

curiositie of the eye is a branch of the concupiscence of the eye, which, if it be not mortified, may be the occasion of many sinnes. Idolatry is called in Scripture by the name of *whoredome*. Lust gets into the heart by the eye. It is a hard matter for the body to be kept cleane, if the eye be full of adultery. *Job* made a covenant with his eyes to abridge them of liberty in matters of indifferency.

Let mee tell you a story that Saint *Austine* hath in the sixth booke of his Confessions, c.8. He tells us of *Allipius* his deare friend, who went to *Rome* to study the Law. At *Rome* there were usually those gladiatory sports, bloody, sword-killing sports; they killed men in sport: Hee could not be perswaded by his companions to see those sports; they desired him, but by no meanes hee would goe: at last (saith Saint *Austine*) by a familiar violence they drew him once to goe, and see those bloody sports. Well, saith hee, I will goe, but I will be absent while I am there, I will not looke on it. Hee went, and when hee came, hee sate there among the rest, but hee shut his eyes, and would not see any of those sports, till at length there was a man wounded, and then the people shouted:
Hee

Hee had shut his eyes, but hee had not stopped his eares ; hee heard the shout, and would see what was the matter ; hee looked about, and, seeing the wounded man, he then desired to see a little more. Thus (saith Saint *Austine*) he grew at the last not to be the same man he was when he came thither, but to be as one of the company to which hee came ; and, after that time, hee desired to see it a second, and a third time ; and, at last, hee came to be, not only a companion of those that went thither, but would be a guide to them ; yet hee would goe, not *tanquam unus ex illis*, he would be one of the forwardest. And thus hee continued a while, till it pleased God, by a mighty hand, to deliver him from this vanity.

The eyes are the windowes of the body, and if wee shut them not up against allurements, wee may happily be forced to crie out, as they did *Jerem. 9. 21. Death is entered in at the windowes.* Lord (saith *David*) *turne away mine eyes, that they behold not vanity.* Idols are called vanities oft in Scripture. Surely, wee shoud make a covenant with our eyes, that they be not the occasion of our falling. I said it the other day ; I conclude with it now, Hee that would have an

an eye to his heart , must have an heart to his eye.

My fourth caveat that I give , is this, Take heed how you doe allow your selves to live in any knowne sinne without repentance ; for, this is the way for which God gives men over to this sinne of Idolatry. Unrepented of errors in life , breed errors in judgement. *Those that will not embrace the love of the truth , that they may be saved (saith the Apostle,) those men shall have strong delusions to beleieve lies.* I conclude all with what the Apostle (speaking of the heathen) saith, Rom. 1. 25. *They knew God. The heathen had some knowledge of God, but, they were not carefull to glorifie him as God, but were unthankfull. What punishment came upon them for it ? This, their foolish heart grew full of darknesse, and when they professed themselves wise men, they became fooles. Fooles ! Why ? How did they play the fooles ? Saith the Apostle (which is the very phrase that is here) Because, when they knew God, they did not care to glorifie him as God, but were unthankfull ; therefore God gave them over to this blindenesse, to turne the glory of the incorruptible God, to the Image of corruptible man, and of foure-footed beasts, and they served and worshipped the creature,*

2 Thes. 3.
v. 10, 11.

creature, more then the Creator, that is God over all, who is blessed for ever. Thus, beloved, I have now done with that great point, concerning the worshipping of Images.

Now I come to the last thing in my Text, that is the roote of this sin, whence this sin of theirs did spring; it was from *forgetfulnesse of God, and of his workes.*

They forgat God their Saviour, &c.

The words are many, and many things may be observed out of them. I will runne them first over with a brieve paraphrase, and then speake of that sinne that was the cause of this Idolatry; the forgetfulnesse of God.

[*They forgat God.*] There was one of the Tribes that was called the Tribe of *Manasses*; *Manasses* had this name, of *forgetfulnesse*. When I looke over this Psalme, mee thinkes this people should be all of that Tribe, they were so forgetfull. In ver. 7. *They remembred not the multitude of his mercies.* There the Spirit of God speakes of their forgetfulnesse. Then, in ver. 13. *they soone forgat his workes.* They made haste, and forgat them, as the words are. And now here againe, *They forgat God their Saviour.* Three times the Spirit of God in this Scripture speakes of their forgetful-

forgetfulnesse of God.

It was but three months agoe, since God brought them out of the land of *Egypt*: It was little more then one month agoe, since God appeared to them in a fearefull manner upon Mount Sinai, with thunder, and lightning, and earth- quakes; and yet see, they have already forgot God.

[*God their Saviour.*] Saviour: The word is sometime taken strictly in the Scripture, in a narrow sense; and sometime it is taken in a larger sense.

Take it in the narrow sense, and then a Saviour is such an one as saveth from sinne, from the punishment of sinne, from Gods wrath, from hell, and eternall damnation: Thus our Lord is called a Saviour. You know what the Angell said to the Shepheards; *This day is borne to you in the City of David a Saviour, which is Christ the Lord.* And his very name shewes him to be thus; *Jesus*, it signifies a Saviour: and the reason is given by the Angell; *because hee shall save the people from their finnes.* Hee saves them,

First, from the guilt of sin.

Then he saves them from the punishment of sin.

M

Then

Then hee saves them from the power of sin : Thus the word Saviour is taken, when you take it strictly.

But you may take it more largely, and then a Saviour is such an one as is a deliverer, a preserver ; either from wrong, from afflictions, from oppressions, from dangers, from temporall death. A Saviour, that is, as if hee should say, a Preserver. In this sense the Apostle saith, *1 Tim. 1. 10.* that *God is the Saviour of all men ;* that is, the preserver of all men : but, especially, of *them that beleeve.* In this sense take the word here: God was their Saviour, that is, their Preserver ; And doe but consider,

First the evils from which hee preserved them, and those were many.

Then consider the meanes whereby hee preserved them ; and those were mighty.

Then consider the end to which he preserved them, and that was glorious, that *they should be a holy people, a peculiar treasure to himself.* Consider, I say, the meanes by which, the ill from which, and the end to which they were saved ; and then no people may more appropriate God to be their Saviour, then this people could : Yet, behold, *They forgot God their Saviour.*

Yea,

Yea, and they forgot his works. The works of God are set downe here to be of three sorts :

Great
Wonderfull
Terrible } works.

Great works in *Egypt* : Wondrous works in the land of *Ham* (the land of *Ham*, and *Egypt* are all one.) Then, Terrible works by the *Red-sea*.

[*Great works.*] The works of God, are either,
Nature.

works of }
Grace.

The workes of Nature, are either workes of Creation; or they are workes of Actuell providence, in the preserving that that is created.

The workes of Grace those are many. The principall work whereupon all others depend, is the Incarnation of the Son of God, that great mystery of godlinesse, *God manifest in our flesh*; that was the great work of grace.

Then redemption of mankinde by his blood. The electing of some to salvation, before the foundations of the world were laid. The vocation of them in Gods good time. The justification of them in the blood of our crucified Jesus. The sanctification of them by Gods

bleſſed Spirit, the reſurrection of their bodies, and the glorification of them. All theſe are workes of grace.

Now all the workes of God, whether they be workes of nature, or of grace, they are all *great workes*. There is not a worke of Creation, but it is a great worke. The Piſ-mire is a little creature, yet it is a great worke : the making of a Piſ-mire is as great a worke, as the creation of an Elephant. It is all one with God; hee can as eaſily make an Elephant, as a Piſ-mire; nay, *Deus maximus in minimis*, a man may truly ſay it; God is greateſt in the leaſt creatures. If you marke it, you may ſee how great God is in every little creature.

The leſſe the Watch is that you carry about you, to know the time of the day, the greater is the ſkill of the work-man : And, ſurely, in every little worke, it appeares how great God is. There is never a worke ſo little, but it is a great work, if it be well conſidered. Workes of Creation are great workes.

But there are ſome workes greater then other : Thoſe workes wherein the Divine attributes are moſt manifested; ſuch workes wherein appeares the great wiſedome of God, or the great

great goodnesse of God, or the great power of God, or the great truth of God, or the great mercy of God, or the great justice of God. Those workes wherein these attributes of Divine majesty are most apparent, those are called *great workes*: Therefore the workes of redemption, are greater workes then the workes of creation: The workes of grace, are greater workes then the workes of nature. But now this people had seen great workes in both kindes;

Great workes of { Nature.
Grace.

There were workes of nature; let mee name but one or two of them: The multiplication of them in *Egypt*. When they came to *Egypt* at first, there were but seventy souls of them, seventy souls that came out of the loines of *Jacob*, no more. They were in *Egypt* but two hundred and fiftene years, no longer: A great part of this time they lived under oppression, loaden with burthens, loaden with blowes, loaden with injuries; yet see how they multiplied: this same bleeding vine bare abundance of fruit, this Camomile that was thus trodden downe, it prospered exceedingly. They grew in two hundred

dred and ~~fifteen~~ yeares to be so many, that, at their coming out of *Egypt*, there were numbered six hundred thousand men, from twenty yeares old and upward, besides women and children. This multiplication was a great work of God ; a work of Nature.

Then consider their preservation there, how wonderfully they were preserved in the despite of their enemies ; and how all things were preserved that were theirs : As the land of *Goshen* preserved from those same swarmes of flies, with which all the rest of *Egypt* was pestered. Their cattell in the land of *Goshen* preserved from that murraine, of which the cattell, through the land of *Egypt*, died. The land of *Goshen* was light, when all *Egypt* besides was darknesse. This wonderfull preservation of that that they had, and the preservation of their first-born, when all the first-born died in the land of *Egypt*. This preservation of them was a great worke.

There is another work, which I know not whether it be the greater ; their eduction and bringing out of *Egypt*. Their preservation was great, their bringing out was as great ; they came out in despite of *Pharaoh* and his servants ; and they came out with vigour of body, their
veins

veins full of bloud, and their bones full of marrow; *There was not one feeble person among their Tribes.* Here were great Works; but all these were works of nature, either of multiplication, or preservation.

Then will you heare the great workes of Grace? The adoption of this people to be Gods first-borne: the separation of this people from all the people of the earth, to be to God a *holy Nation, a Royall Priest-hood, his peculiar treasure.* The revealing of his promises, especially that great promise, that out of their loines should come that blessed seed, that blessed Lord, *in whom all the Nations of the earth were to be blessed.* The promulgation of the Law; no Nation had it but they: *God had not dealt so with other Nations;* the heathens had not the knowledge of his Lawes.

Here were great workes of Nature, great works of Grace; yet this was the unthankfulnesse of this people, they forgot God their Saviour that had done these great things for them in *Egypt.*

Then *Wonderfull* things too, *Mirabilia.* There be foure sorts of *Mirabilia*, of *wonderfull things*: There be *mirabilia naturæ*, wondrous works of nature: secret wondrous works of nature; That the load-stone should draw Iron to it; That

That this power of the load-stone should be restrained, if the Adamant be neare it. That the Adamant cannot be broken upon an anvil with an hammer, that is easily broken if it be anointed with goats blood. That the flesh of a dead Peacocke should not putrefie : Saint *Au-
stine* saith, hee observed it himselfe, hee took an experiment of it in an whole twelve-month, hee tried it, that it putrefied not. That a fountaine in *Lybia* should send forth water so cold in the day, that none could drink it; and so hote in the night, that none can touch it : These, and a thousand more, are *mirabilia naturæ*, wonderfull things in nature ; no man is able to give the reason of it : yet it is God that did these wonderfull things in nature.

Then againe, there be *mirabilia artis*, wonderfull things in art. There were seven build-ings that were wont to be called the *Wonders of the world* : one of them was in *Egypt*, the *Pyrami-
des* : another of them, above all other was a wonder, me thinks, above all wonders: a wonder of Art. It were too long to tell you what a wonder it was. It was nothing but a prodigall monument of prodigality and vaine-glory ; prodigality and vaine-glory, that was the sin
of

of them that built it ; but the skill in making it, that came from God.

Thirdly, there be *mirabilia Satanae*, there be wonderfull things of Satan, wondrous works that Satan and his instruments, Magicians and Sorcerers, can doe. God did not punish the apostate Angels at the first (as the School-men say) in their naturall skill and power ; that is as great now to doe a mischief, as the skill and power of good Angels is to doe that that is good. The Divell, hee can doe wonderfull things ; hee can compasse the whole earth in a little time ; you finde, in the booke of *Job*, that he can raise tempests, he can bring down fire, hee can hurrie a body, and remove it ; as he did the body of our Lord from the wilderness to the pinnacle of the Temple, and thence to the mountaine. Hee can speake in Images ; it was the divell that spake in some Images of the Gentiles. And if popish Images have now and then spoken too, as they say they have, (*Bene de me scripsisti*, said he of *Thomas Aquinas*, Thou hast written well of mee *Thomas*) I make no question, but the divell spake in them.

The divell can doe more then that ; the divell knowes the secret and hidden vertues in things ;

their sympathies and antipathies, their qualities and properties. The divels can doe *wonderfull* things: Though they cannot doe *miraculous* things, they can doe *wonderfull* things. Thus the forcerers in *Egypt*, they did many *wonderfull* things; *mira*, but not true miracles.

Now fourthly, there are *mirabilia Dei*, the *wonderfull* things of God. Indeed, there is never a worke of God but it is *wonderfull*, what worke soever it be. The very Heathen man could say, in every naturall thing, there is something in it that is *wonderfull*. But there are some workes of God above all other that are truly miracles; not *mira*, but *miracula*. What workes are those?

Such as exceed the facultie and possibility of nature, they are properly and theologically miracles. The divell can doe many things by the concurrence of naturall causes, but hee cannot worke a miracle: that which is properly and theologically called a miracle, the divell cannot worke it.

Now God had wrought many miracles for this people. The turning of the dust of the earth into lice, this was a miracle: the Magicians, by the help of the divell, attempted to doe this;

this; but they could not doe it: the art of the Magicians failed them in such a thing as this; they could not turne the dust into lice. Then he turned the water of the river into blood; hee turned the red-sea into drie land; hee turned three daies into three darke nights; hee turned light into palpable darknesse, that no man saw one another, nor stirred from the place where hee was for three daies. These are *wonderfull things*, truely miracles; yet, this people forgot God their Saviour, that had done such great things for them in Egypt, and wondrous things in the land of Ham.

Yea, and lastly, *Terrible things in the Red-sea*; yea, God did terrible things for them before they came to the red-sea: He did terrible things for them in Egypt, if you marke them; hee plagued the *Egyptians* in all things.

First in their soules, with hardnesse of heart; hee plagued them in their bodies with botches, and blaines; hee plagued them in their corne with haile; hee plagued them in their beasts with murraine; hee plagued them in their houses with frogs; hee plagued them in their families with the death of their first-born: Here were terrible things when they were in Egypt;

but, the most terrible thing of all was that at the red-sea, when hee drowned *Pharaoh*, and all his host, that there was not one of them left. In the ninth verse of this Psalme, you may observe a worke of power ; in the tenth verse, a worke of mercy ; and, in the eleventh verse, a worke of judgement. The worke of mercy was a *great* worke, the worke of power was a *wonderfull* worke, and the worke of judgement was a *terrible* worke.

Yet, for all this, see the unthankfulnesse of this people. *They forgot all these.*

But, is it possible (you will say) that they forgot, in so little a time, all these works ; that they did not remember them ?

There is a two-fold forgetfulnesse ; there is a forgetfulnesse of the minde, and a forgetfulnesse in affection, and action. A man may have God in his minde, yea, in his words, in his mouth, and yet forget him while hee thinkes of him, while hee speakes of him.

I will shew it you in examples : Aske the Idoll-monger, Why dost thou make this Idoll ? He will say, To remember God by it. It is the usuall word of the Papists, Why have you these Images ? Why ? To remember God by them.

But

But this is no way to remember God, this is to forget him: because, when his Commandment is forgotten, hee is forgotten; his Commandment is, that thou shalt not make an Image. They made this calfe to have a visible representation of God before their eyes, to remember him. O, they forgot him now.

A blasphemer, a swearer, will have the Name of God in his mouth: there are not three periods, but hee will have the Name of God in his mouth. Will you say, that this man remembers God that talkes and speaks of him, and swears by him at every word? Doth hee remember him, thinke you? This is to forget God: For, if hee remembered the Name of God, that it is a good name, hee would love it: If hee remembered that it were a great name, hee would feare it: If hee remembered it were a glorious name, hee would reverence it. But hee neither knowes it to be a good name, hee forgets that it is a good name, and a great name, and a glorious name, and that makes him to forget God, even when hee remembers him, and speaks of him.

To conclude, let mee onely make a little application. I thinke, if any Nation may call God *their Saviour* next this people, surely, I thinke, wee

wee may doe it. Consider how God saved us in 88. Was not that a great worke? Remember how God saved us in the Gun-powder treason: Was not that a wonderfull worke? Remember how God saved our lives from death five yeares since, in that same great and heavie plague: Was not that plague a terrible worke?

Yet surely, brethren, have not wee forgotten God? have not wee forgotten these workes of his? Our falling from our first love, our sliding back again to *Egypt*, our neutrality in Religion, our little hatred of Idolatry, and Superstition: such is our pride, such is our wanton excesse, such is our oppression, such our false weights, and such our false oathes, and such our false faces: Our waies that wee walke in are so unworthy of the Gospell of Christ, that, I am affraid, God may charge us as truly as hee charged this people, Wee have forgot God our Saviour, that hath done so great things, so wonderful things, and so terrible things for us.

FINIS.



PSAL. 106. 23.

Wherefore hee said, that he would destroy them, had not Moses his chosen stood before him in the breach, &c.

Have done with that same fearefull sinne of this people, I am now in the verse that I have read, to shew you the fearefull punishment of God upon them for this sinne. He said, hee would destroy them, had not Moses his chosen stood before him in the breach, to turne away his wrath, lest hee should destroy them. In these words you have two things. The sentence that God pronounceth against this people for this sinne; He said, hee would destroy them. You

You have secondly, the revocation of this sentence; the meanes whereby God was kept from the execution of this judgement: you shall see how Gods hand was held from destroying of them; *Moses his chosen stood in the breach, and turned away the wrath of God, that hee should not destroy them.*

First, *hee said hee would destroy them.* The judgement that God threatens for this sin, is not famine, nor captivity, nor bondage, nor pestilence, nor the sword of an enemy; but it is a totall subversion, a totall destruction of the whole Nation. The words of God used to *Moses*, Deut. 9. 14. *Moses, let mee alone, let mee destroy this people, that I may blot out their name from under heaven.* Here was the sentence, hee would blot out their name from under heaven. I will never be troubled againe with such an unthankfull people as this; I will blot out their name; there shall not be such a people upon the earth as this, that have used mee thus unthankfully for such mercies as I have shewed them. Hee doth not now threaten to lopp off a bough or two from the tree, but to stub up the whole tree; hee will not leave roote or branch, head nor tayle of this people; hee will have them all
buried

buried and entombed together in one grave of destruction ; *I will destroy them all.*

Hee said hee would destroy them.

I will set downe one generall Proposition :
Great sins, such as are finnes of an high nature , when they come once to be committed with an high hand, that is, with delight, with out-rage, with impudency, and impenitency ; they are able to bring the judgements of God to the utter destruction of a whole people, of a whole country.

Sins of an high nature. I told you, when I began to handle this Scripture, what finnes are finnes of an high nature ; that is, such finnes as are directly against God :

As, {
Atheisme.
Blasphemy.
Idolatry.

Or, such as are directly against nature :

As, {
Sodomy.
Bestiality.
All incestuous, and unnaturall
pollution.

Or, thirdly, such finnes as are directly against humane society :

As,	{	Murther. Robbery. Rapine. The effusion, and shedding of innocent blood.
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Such sinnes as these, that are directly against God, against nature, against humane society, when they are thus committed with an high hand, they are able to bring destruction, utter destruction, not only upon whole houses, as they did upon the house of *Jeroboam* the son of *Nebat*, upon the house of *Basha*, upon the house of *Ahab* (which houses God swept with the besome of destruction, as the Prophet speakes) but they are able to bring the judgement of God, to utter destruction, upon a whole people, upon a whole country: they are able to lay the honour of the greatest Kingdom, of the greatest Monarch in the dust, in a little space, in a little time. I need not stand long to prove this; only two or three examples.

Some of these sinnes of this nature brought an utter destruction upon the whole world; there were but eight persons left in it: when it was over-flowne with these sins, it came then to be over-flowne with water.

For

For some of these finnes God brought such a fearefull destruction upon *Sodome*, and *Gomorrhah*, that he made all that country a proverb of reproach : When God is pleased to threaten utter destruction, hee saith, hee will destroy it as hee did *Sodome* and *Gomorrhah*.

For this sinne of Idolatry, *2 King. 21.3.* God threatens that hee will wipe *Jerusalem* as a man wipeth a dish, and turneth it upside downe, when hee hath wiped it. In *Ezek. 11.27.* he threatneth *Jerusalem*, that he will overturne it, and overturne it, and overturne it; three times: and three times you may say that *Jerusalem* was overturned.

It was overturned once by the Babylonian army, under *Nebuchadnezzar*.

It was overturned a second time by the Roman army, under *Titus Vespasian*.

And then the very ruines of it afterward were so overturned by *Elivs Adrian* the Emperour, the very carkasse of that City; for *Titus* left it but like a carkasse, it was so torne and tortured. The carkasse of *Jezabell* was eaten so with doggs, that men could not say, *This is Jezabell*; so the carkasse of this City was so torne, that, had it not been for a turret or two, and a piece of a wall that they would have stand, a man

could not have said, This was *Jerusalem*.

Idolatry was first established in the Easterne parts of the world : I pray looke what miserable destruction God brought upon those Easterne parts. Where are now those golden Churches of *Asia* ? Where are those learned Churches of *Greece* ? As *Pius Secundus* once said , A man may looke for *Greece* in *Greece* now, and not finde it : they are all drowned in Turcisme and infidelity, for this sinne of Idolatry. I will goe no further in examples.

In *Levit. 18*. God reckons up the sinnes of the people that lived in the land of *Canaan* before he brought his people to it ; and he reckons all those sins that I named to you now : some directly against God, some directly against nature, some directly against humane society. Then he warnes his people *v. 25, & 28*, to take heed ; *Take heed that you defile not your selves, and the land, with those finnes wherewith the Gentiles did defile it : mark the reason, lest (quoth hee) the land spue you out, as it did the inhabitants before you.* A homely phrase, you will say : It is so ; yet, it is a phrase observable. As it is with a man that hath his stomach overcharged with some meat that hee hath eaten, hee never is at rest and quiet till hee have cast

up that meat that offends his stomach : so is it with a land that is over-charged with sinnes of this nature, it is never at rest ; it is still working, and working ; as a mans stomach is never at rest, till it have eased it self by vomiting, and have cast out those inhabitants that have defiled it.

It pleaseth the Spirit of God to use the same phrase in Rev. 1. 16. saith God to the Angell of the Church of *Ephesus* ; *Thou art neither hot nor cold, but luke-warme, I will spue thee out of my mouth. I will cast thee out with loathing and indignation.*

God is a mercifull God, and his mercy is over all his workes ; but when sin once growes to be horrible, God can no more forget that he is just, then hee can forget that hee is mercifull : hee must needs pay it, and pay it home in the end with vengeance. God may be provoked too farre, and patience, when it is too farre abused, will turne to fury.

When I consider the manifold sinnes, under the burthen where of this Land groanes, and I name that first which I named last ; our luke-warmnesse, our neutrality in Religion, our halting between *God* and *Baal*, together with
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our unmercifull oppressions, and our over-mercifull connivance at the vile dishonour to the Name of God: I doe not wonder, brethren, that God hath denied to us, this yeare, his accustomed plentiful blessing in our corne-fields. I doe not wonder that hee hath sent to us divers times such unseasonable seasons. I wonder not at the murraine of cattell in many places of this Kingdome. I wonder not that the arrowes of pestilence flee abroad to so many corners of the Kingdome, that the venome of them drinks up the spirits of so many hundreds in severall places. I wonder not at our mutuall Jealousies and discontents (peradventure, fore-runners of heavier judgements) I wonder at the mercy of God, considering what a sinfull Nation we be, *a Nation laden with sins*; a Nation that walk, most unworthy of those high favours that God hath vouchsafed us; I wonder, I say, at Gods mercy, that hath spared us thus long: *It is his mercy, that wee are not all consumed*. It is his mercy, that God blots not out our names from under heaven. Pradventure, there be some *Moseses* in the land, some chosen servants of God, some that have stood in the gap to keep this judgement from us. That is the first point.

I come now to the second; *He said, he would destroy them* (saith the text;) then *Moses his chosen stood in the breach, and kept away his fierce wrath, that hee should not destroy them.*

Here are three things observable :

First, that a sentence of extirpation, pronounced against a people, is revoked; God said that hee would destroy them, yet hee doth it not.

A second thing, that one man, *Moses*; (indeed a chosen man) *Moses whom hee had chosen*, procures this revocation of this sentence against this whole people.

A third thing is, the meanes by which *Moses* came to get this sentence revoked, and that was this, *hee stood in the breach*. God, like an enemy, had made a breach in the wall, and *Moses* hee runnes to that breach, and there staves God, that hee should not destroy them.

I am affraid time will not give mee leave to goe through all these, I will goe as farre as I can, and leave the rest till the next day; they are not things that are to be hastily passed over.

The first is, that the sentence is revoked; *Hee said that hee would destroy them.*

[*Hee said it.*] If a man had said it, I should not then have wondred, that it should have

have been revoked. A man may say a thing and never meane it ; *Man is deceitfull upon the weight, lighter then vanity it selfe.*

Or, secondly, a man may say a thing, and meane it, and yet not be able to make it good : as *Senacherib* used great and big words against *Jerusalem*, what hee would doe ; and hee meant it, surely ; for hee came with a mighty army against it : but God put a hooke in his nostrils, and a bridle into his lips, and brought him back againe that same way that hee came ; hee was not able to shoote an arrow against it.

Thirdly, a man may say a thing, and meane it, and have power in his hand to doe it ; but his mind may be altered, hee may repent of what he hath said : as you see of *David*, he said he would not leave a man alive in *Nabals* house, to make water against the wall : surely, hee meant it too, and had power in his hand to do it ; but, by the wisdom of *Abigail*, he was perswaded to turne, and alter his mind ; hee did not doe it. If a man had said this, I say, I should not have wondred : But that God, that is the prime truth ; the prime essentiall truth, upon whom all truth depends ; *Hee that is light, in whom is no darknesse at all ; hee that is truth, in whom*

whom there is no falshood at all: none actually, hee cannot deceive us; none passively, hee cannot be deceived himselfe, that hee should say, and should not doe it when hee hath said it: for, as that Wizard *Balaam*, said truely, *God is not as man, that hee should lie; or as the son of man, that he should repent. Hath God said it, and shall he not doe it, saith hee? Hath the word come out of Gods mouth, and shall he not make it good? I will urge the objection no further.*

But I answer it, and with the words of *Gregorie*; *Deus mutare sententiam, &c.* God knowes how to change a sentence pronounced against a people, but God knowes not how to change his counsell. The counsell of God; that is, what God in his secret counsell hath decreed and determined from all eternity, that shall be fulfilled in the season, in the substance, yea, in every circumstance. God knowes not how to change his counsell; the counsell of God is as immutable as God himselfe: *There is no variable-nesse, with God, (saith S. James) nor shadow of change* c. 1. 18. Mutability, is a kind of mortality: It is as possible for God to be mortall, as to be mutable. The counsell of God is immutable, God knows not how to change that, but God

knows how to change a sentence pronounced. You shall see it in many examples : God tells *Abimelech* in a dream ; Surely thou art a dead man, for this woman that thou hast in thine house ; yet, no sooner had *Abimelech* restored the woman, but Gods sentence was changed, his life spared. In *Judg. 10.* the people were oppressed by the *Philistines*, and by the *Ammonites* ; they come to God for help : God tells them, No (saith hee) I have delivered you heretofore ; when you cried to mee I delivered you, but you have gone and served other gods : goe, get you to those gods, let them deliver you ; as for mee, I will deliver you no more. A fearefull sentence, yet, presently upon their repentance, God delivered them, and many times afterward.

Ezechiah was sick to death, and God sends him a message by *Isaiab*, Set thine house in order, for thou shalt die. *Ezechiah* turnes his face to the wall, and weepes ; God revokes his sentence, and hee addes fiftene yeares more to his daies. God sends a fearefull message by the mouth of *Jonah* to the *Ninevites*, Yet forty daies, and *Nineveh* shall be destroyed ; yet, for all that forty, and forty, and almost forty more, not daies, but years, passed over the heads of the *Ninevites*, before that City of theirs was lodged in bloud.

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Why, but will some say, how can this stand, though with the constancy and unchangeableness of Gods nature, yet with his truth, thus to change, and revoke his sentence?

Not to trouble you with the opinions of some men: let me only hold to this, That these same comminations, and threatnings of God, are not absolute, but they are conditionall; they are upon a condition: Now a condition (as the School-men say) a conditionall threatning, a conditionall commination, it doth turne it selfe upon the condition this way, or that way, as the doore doth upon the hinges.

Let me make it a little plainer if I can; When God doth threaten that hee will roote out a people, as hee did here now; or to bring such and such judgements upon a people, hee doth it usually upon a two-fold condition. When God doth so threaten a people, hee requires two things from that people:

The first is at the hands of wicked men, that is, that they shall all turne away from their sins, repent of their sins; and then the sentence is changed. Look *Jerem. 18. ver. 6, 7, 8.* *If I shall speake to a Nation, to pluck it up, and to roote it out, to destroy it; if that Kingdome, and that Nation shall*

turne from their evill waies, and repent ; then (saith God) *I will repent of that evill that I threatned to doe against them.* The sentence is absolute, to the end it may strike a further feare and terrour. The sentence is propounded absolutely, but intended conditionally. Though God doth not change his will, yet God doth will a change. If wee know how to change our lives, God knowes how to change his sentence. That is the first thing that he requires.

The second thing that God looks for at the hands of his children , is , an earnest, and vehement intercession to God by prayer for pardon. That was the condition hee looked for here at this time : *He said, hee would destroy this people ; but it was with this condition, hee would not destroy them, if Moses made intercession for them.*

Yea, and hee would encourage *Moses* ; hee did as much as tell *Moses*, that this was the meanes whereby hee might be stayed. And he would encourage *Moses* to make intercession, by his words ; *Moses* (saith hee) *let mee alone, and let mee destroy this people.* Why doth hee say, *let mee alone* ? What is that , but because hee would have him be bold ? O *Moses*, you see what

what power you have with mee, I cannot strike this people if you make intercession (hee knew *Moses* his love to this people) therefore, *let mee alone, that I may destroy them.*

I must conclude with the time, and with an application.

There is a fatall period set to all the Kingdomes of the earth, sooner or later, according as the sinnes of that Kingdome and people come to their full ripenessse and maturity. Both Philosophers, and Divines have observed, by long experience, diverse prognostick signes of the approach of the ruine of a people: If God should seeme, by any of these prognostick signes, to threaten our ruine and destruction at this time; if God doth seeme to any to doe this, let them know, it may be that this threatning of God now is but conditionall. There are two waies by which wee may get God to revoke, and call back his word: One is, by true repentance from wicked men; and, the other is an earnest intercession made by Gods children. O, brethren, that wee did but know, in this our day, what belongs now to our peace. O, that wee could do, as the *Ninevites* did, every one humble himselfe before God, and turne from the wickednessse

ness of his waies ! And, O, that *Moses* would run to the breach, and now with strong cries and teares, begge pardon ! for who doth know whether the Lord will not yet be mercifull to us, and turne his fierce wrath from us, that wee perish not ? I have gone thorow the first thing, the revocation of the sentence : Who caused it ? *Moses* ; And by what means ?

By standing in the breach. I must leave till next time.

F I N I S.

P S A L.



PSAL. 106. 23.

Wherefore hee said, hee would destroy them, had not Moses his chosen stood in the breach, &c.

L Spake the last day of the revocation of this sentence. I come now to the next thing, Who caused the revocation of this sentence : but one man, *Moses* ; but hee was a chosen man.

[Moses whom hee had chosen.]

Marke, I pray, among Gods elect in every generation, in every age, there have been some men that have been select. Such a man I name *Enoch* in the old world, that God tooke away hence, that hee should not see death : And such a man I reckon *Noah* to be, a man gracious in
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the eyes of God, when all the world perished. And such a man I reckon *Abraham* to be, whom God is pleased to honour with the name of his Friend, *Abraham my Friend*: And such a man was *Moses*, whom God was wont to talk with, as familiarly as one man talkes with another, as the Scripture saith: And such men I reckon *Eliab*, and *Elisha* to be, the very *Chariots and Horsemen of Israel* in their daies: And such a man was *Daniel*, a man of Gods affection, a man that God did wondrously love, and set by; and many more. These are as deare to God, as *the apple of his owne eye, as the signet upon his right hand*: these I call the Favourites of heaven.

Kings upon earth have their Favourites; the King of Kings hath his. These are the Favourites of heaven; these are *those principall men*: Micah 5.v.5. *The Princes of men*. The hebrew beares it, *Principall men*. These are those *Excellent ones* upon earth, that David speakes of, Psal. 16. *My delight is upon the Excellent ones that are upon the earth*. There is not one of these but are worth a thousand others, and have more power with God, then many thousands of others: And, as the people said of David, when hee would goe to battell against *Absolom*; No,

No, thou shalt not goe, lest the light of Israel be quenched: for thou art worth ten thousand of us. I may say the same of such as these: One Moses in the day of Gods hot wrath and vengeance; one such a man as Phineas was in the time of a plague; One such a man as Eliah was in the time of a drought; One such a man as Paul in the companie when men are in a shipwreck, is able to doe more good then a thousand others.

Gods children, they are not alway mighty men according to the flesh; *Not many mighty*, saith the Apostle, not many mighty ones according to the flesh, 1 Cor. 1. 6. But, though they be not alway mighty according to the flesh; yet, in regard of their spirit and grace, and their state with God, they may be mighty men. Saint John Baptist, a contemptible man according to the flesh; but the Angell fore-told of him, that hee should be great in the sight of the Lord.

You have some men that have prided themselves in the surname of Great; Antiochus the Great, and Alexander the Great, and Herod the Great, and Pompey the Great, and diverse others. There be many of Gods children poore, contemptible things, *Ignobilia mundi*, the contemptible things of the world; that are greater

men with God, and have done greater acts, then the greatest of these great ones.

Which of all those great ones was able to command the sun to stand still ? *Josuah* did it; *Sun, stand thou still in Gibeon, and thou Moon in the valley of Ajalon.* Which of all those great ones was able to command the thunder ? *Samuel* did it in the time of wheat-harvest. Which of all those great ones was able to command the raine ? *Eliab* did it : *As the Lord God of Israel liveth, there shall be no raine, but according to my word,* 1 King. 17. verse 1. Which of all those great ones was able to stand in the breach against the great God of heaven and earth, when hee came to execute his fierce wrath upon his people ? you see *Moses* did it. If one *Moses* may cause a revocation of a fearfull sentence against a whole Nation, what may a multitude of Gods chosen ones doe, uniting their forces, and soliciting heaven for mercy ?

I know, beloved brethren, what opinion the world hath of Gods children, of Gods chosen ones : they doe not onely thinke them to be contemptible things, *as the Apostle speaks, the very filth of the world, and the off-scouring of all things unto this day :* Men of no name, as

Job saith; Nay, men of no being: *Those things that are not*, saith the Apostle. They may have a being in nature; but they have no being in the esteeme and account of men, *those things that are not.*

And they not onely thinke them thus, but (besides) the only troublesome, dangerous men in a state. *Ahab* tooke *Eliab* to be the man that troubled all *Israel*. The men of *Thessalonica* tooke *Jason*, and the brethren in his house, to be the men that turned the world upside downe, as they speake *Acts* 17. ver. 5. *Tertullus* accuseth *Paul* to be a pestilent fellow; nay, it is somewhat worse in the Greeke, it is *λοιμω* in the abstract, the pestilence it selfe, a plague, one that moved sedition thorow the world where hee came, *Acts* 24.

In the first ages of the Church, if either *Tyber* at any time did flow above the accustomed height, or *Nilus* did not flow to the accustomed height; if either there were famine, or pestilence in the land, or any calamity, they laid all the fault upon the Christians: the Christians were in the fault, away with the Christians, to the lions with them; as though they were men not worthy to live in the world. Yet hearken, I pray, what the Apostle saith for all that,

that, in Hebrew. 11. ver. 38. The world was not worthy of them. Hee speakes of some men that wandred up and downe in sheep-skins, and goat-skins, destitute, afflicted, tormented; yet the world was not worthy of them. Why not worthy? These men bring blessings to the places where they come, they bring blessings to the world; the world is not worthy of these blessings, therefore not worthy of the men that procured them.

And what blessings (will you say) doe Gods children bring to a place?

I tell you, they bring a blessing with their very presence, their very presence is a blessing. The presence of *Jacob* was a blessing in the house of *Laban*. The very presence of *Joseph* was a blessing in the house of *Potiphar*. And what a blessing was in the widow of *Zarephth's* house, when *Elijah* was there?

Then they procure a blessing with their prayers where they come: The prayer of a faithfull man prevailes much with God. God promised this to *Abimelech* as a great favour; My servant *Abraham* shall pray for thee. And the like favour is promised to the three friends of *Job*; Goe, (saith God, to those three men, *Job's* friends,) goe every one of you offer a burnt offering, seven bullockes, and

Jam. 5. 16.

Gen. 20. 5

and seven lambes for a burnt offering, and my servant Job shall pray for you, Job ult. 8.

Thirdly, they procure blessings by their good example of life, because they shine as stars among a wicked and froward generation.

Yea, and they procure this blessing, not only to private houses, as Jacob did to the house of Laban, and Joseph to the house of Potiphar; but to the whole society, to all that are in the company. There were in the ship with Paul two hundred seventy and six foules in a mighty shipwrack: not one of those men perished; not a haire fell from the head of any one of them; and all for Paul's sake. They bring a blessing to the whole company that is with them.

Nay, further, they bring a blessing to a whole City where they be: Runne to and fro (saith the Lord to the Prophet) in the streets of Jerusalem, and see if you can finde a man that will execute judgement, and speake the truth, and I will spare the City for his sake, Jer. 5. 1. If there had been but ten men in Sodome righteous, it had not been destroyed: there was but one righteous man found there, and God could doe nothing to Sodome till hee was out of it; Get thee gone (saith the Angell to Lot)

Lot) I can doe nothing till thou be gone.

Nay, further, they doe good to the whole country wherein they live. Wee are not in a continent here, wee live in an Island: And hearken what *Eliphaz* the Temanite saith, according to our former translation (our new somewhat varies, but the words will beare as well the one as the other) *The righteous shall deliver the Island, and it shall be delivered through the uprightness of his hands, Job 22. ult.*

Nay, I will goe further, The children of God are not the men that turne the world upside downe, they are the men that keepe it upright. Were it not for the Elect in the world, God would soone turne it upside downe. It is for the Elects sake that hee keepes it up: as soone as the Elect are gathered together, the world will be at an end.

Let mee make use of it, and I have done. Doth God for the righteous sake shew favour to the wicked; mee thinkes, the wicked for their owne sakes should shew favour to the righteous. If *Moses* were gone, and the wrath of God begin to burne like fire against us, who should run to the gap, and to the breach?

If *Aaron* were gone, and the plague should

wax

wax hot among us, who should run with his censer, and stand between the living and the dead, and make atonement for us ?

If war should be in the land, and if the *Chariots and Horse-men of Israel* were gone, who should fight for us ?

A fearefull presage of an utter destruction, (and was ever held so) is the untimely end of many eminent persons in the Church or Common-wealth ; a fearefull presage. *Methuselah*, if you marke the story, did live to the very six hundredth yeare of *Noah's* life, and in the second month of that six hundredth yeare the Flood came : *Methuselah* was but new dead, and, as soone as *Methuselah* was dead, God sent the Flood. As soone as *Josiah*, that good King, was slaine, then came that miserable captivity. *Esay* chap. 57. ver. 1. *The righteous perisheth, and no man layeth it to heart, and good men are taken away. Why ? from the evill that is to come. Marke that, from the evill that is to come. God takes those away, those would hinder him, those would run to the breach, those would stay divine justice from proceeding further ; hee takes them away. Let me conclude this point: You have had here one worke of Moses ; let mee tell you of another*
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in another history. In the 17th. of *Exodus*, there was war between *Israel* and *Amalek*; *Moses* hee gate up on the hill, and held his hands to God in prayer: As long as *Moses* his hands were held up, *Israel* prevailed; when *Moses* his hands grew faint, come *Aaron* and *Hur*, one on the one hand, and the other on the other, and hold up his hands, and prop them up, that they might not be weary. Brethren, wee should all be holding up our hands to God for mercy. If thou, out of conscience of thine owne unworthinesse, thinkest surely that God will not regard the holding up of thine hands; he will never have an eye to thine hands when thou holdest them up; yet doe as *Aaron* and *Hur*, hold up the hands of them, whose hands thou thinkest God will respect. If thou canst not act *Moses* his part, act *Aarons* and *Hurs*.

Alas! the hands of Gods children are faint, they are discouraged, their knees are feeble with prayer: O, encourage them, lift up their hands, it may be God will yet heare their prayers, and shew mercy to them. Thus much shall serve for the first point: It was *Moses* that got the sentence revoked.

I come to the other, the meanes by which he got

got it revoked, hee stands in the breach; *had not Moses his chosen stood in the breach.*

A military phrase, a phrase taken from the wars. If a City be besieged, and if the enemy without, by a ram, or any other warlike Engine, hath made a breach in the wall; all that are men of courage and valour runne to the wall, runne to the breach, and strive by all meanes possible to keepe the enemy from entering in at that breach that hee hath made.

This fearefull sinne of the people had made a breach, by which divine justice might have entred, and have brought an utter destruction upon them all: *Moses* runnes to the breach, and sets himselfe between God and the people, that God should not proceed further to their destruction.

Now, you must note, he stood in the breach two waies:

First, by a due execution of justice.

And then by an earnest, importunate intercession for mercy.

First, I say, by the execution of justice. Doth the wrath of God at any time burne like fire against a sinfull people? There are two things whereby it may be quenched; A man may

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quench

quench the wrath of God in regard of any temporall calamity, the fire of Gods wrath, with two things, two liquors:

The one is blood.

The other is teares.

The blood I meane, is the blood of malefactors, principall malefactors, that shall be shed with the sword of justice.

The teares I speake of, are such teares as are shed by principall men, by the Favourites of heaven in their prayers for mercy. *Moses* doth both; he pleads Gods cause here against the people, and he pleads the peoples again with God.

First, *Causam Dei apud populum gladio*, he pleads Gods cause against the people with a sword of justice; hee pleads the peoples cause against God with teares, and prayers: in both hee shewes himselfe a zealous Magistrate; and I cannot tell whether hee shew himselfe more zealous to the glory of God in the one, or more zealous of the peoples good in the other.

For the first, his execution of justice. There is a way to stand in the breach. *Moses* is laid to be the mildest man that was upon the earth; but, I pray, marke what this mild man did, when hee saw the glory of God bestowed u-
pon

pon a base, filthy, inglorious abomination. First hee comes from the Mount, and brings the Tables of God in his hand, and casts down the Tables, and breakes them; I doe not thinke hee did it through impotency of passion: Mark his words, *Deuteronom. 9. ver. 17.* mee thinkes, hee did it advisedly; but with some secret warrant from God. Hee saw the people had broken the Covenant, and hee, before their eyes, breakes the Tables of the Covenant, the most precious monument that ever the world had. This was the first thing hee did.

Hee staves not here, hee goes to the Calfe, the sinne that they had made (as hee calls it) he takes it, and breakes it to pieces, stampes it to powder, hee beats it as small as dust, and casts it into the brooke, and makes them drink the water of it; these are the *Gods that shall goe before them.* Let them looke their god in their urine.

He is not yet content, but cries, *Who is on the Lords side?* And the Tribe of Levi come, and gird their swords on their sides, and run from one side of the camp to the other, and slay every man his brother, and every man his Father, and every man his companion. They slew at

that time three thousand, and with the blood of these three thousand hee slackt the wrath of God. The sonnes of *Levi* never offered a sacrifice of the flesh of beasts, that was a sacrifice of so sweet a smelling savour in the nostrils of God, as this sacrifice of their brethren.

When a sinne is committed, wherewith earth is annoyed, and heaven provoked, the justice of God sets out presently against that sin; but goes on slowly, very slowly: hee will see whether mans justice will follow after it, or no; if mans justice overtake it, Gods justice pursues it no further, there is an end.

There may be easily an unmercifull cruelty in the shedding of blood, and there may be an over-cruell mercy in the sparing of it. *Jonab* was no sooner cast out of the ship, but the sea was quiet. *Achan*, and his family were no sooner stoned to death, and burned with fire, but *Israel* prevailed. The sonnes of *Saul* were no sooner hanged, but the famine ceased. *Phineas* stood up, and executed judgement, and the plague was stayed, in verse 30. of this Psalme. As soone as this blood of three thousand men, that were principall offenders in this Idolatry, as soone as that was shed, as soone as that blood was throwne
upon

upon the fire of Gods wrath, the fire slacked presently.

But yet it was not quenched till his prayer came. There is the second way, his prayer; *The prayer of a righteous man prevaieth much, if it be fervent.* Can you finde a more fervent prayer then this that *Moses* made for this people? Mark the prayer, you shall finde it *Exodus 32.* where this story is set downe.

Jam. 5. 16.

First hee puts God in mind of his propriety in this people, *It was thy people, O God, &c.* God before called them *Moses* his people, as you may perceive, when God bids him goe downe; *Goe downe, for thy people that thou hast brought out of Egypt, &c.* *Moses* disclaimes them, as if he should say, Lord, they are none of my people, they are thy people: Wilt thou lose any thing that is thine? There is his first argument.

His second argument is from Gods great workes; *Lord, thou hast brought them out of Egypt with a mighty hand.* Wee love not to lose our former benefits; our former benefits are lost, if they be not seconded with new: Lord, wilt thou lose thy former favours done to this people?

The third argument is, hee puts God in mind of

of his glory; *Lord, what will the Egyptians say? Thou hast brought them forth with a mighty hand, and an out-stretched arme. Why is it? To kill them in the mountaines? To consume them from the earth? Lord, how will thy glory be eclipsed?*

Then, fourthly, hee puts him in mind of their progenitors, *Abraham, Isaac, and Jacob*: Lord, these be the children of those Fathers; Didst thou love the tree, and wilt thou cast away the fruit? Didst thou love the Fathers, and wilt thou cast away the children?

Then another is from the promise of God, confirmed with oathes: thou swarest to them that thou wouldest give them the Land; shall not thy promise hold? Not thy promise confirmed with oathes? Here is his pleading for the people: as before you heard how hee pleaded Gods cause with the sword, yea, how earnestly hee pleaded Gods cause, in that very day that hee brake the Calfe. Yet, notwithstanding all this, the good man feared: though God might repent of the evill; yet, it may be, he will not be thorowly reconciled to the people, there will not be a thorow reconciliation; therefore he goes to God againe, *Lord (quoth hee) If thou wilt pardon this people! It was a vehement*

a vehement pathos; *If thou wilt pardon it! hee* saith no more: but, *if thou wilt not, put mee out of the booke of life.* So desirous was hee of Gods glory, together with the salvation of the people, that hee was carelesse of the salvation of his own soule; *Lord, either forgive them, or blot me out of the book of life.* Here is a vehement prayer, and with this he slackes the wrath of God, & quencheth it. It was slacked with the bloud that he cast on it, it was quenched with the teares.

Wee reade of many more in Scripture that stood in the breach; *Samuel*; God is wont by *Jeremy* to joyne him and *Moses* together, *If Moses and Samuel stood before mee.* Then *Ezekiel* stood in the breach another time: *Josiah*, another time. And, not to heape other examples, God complaines, *Ezek. 13. 5.* that the Prophets would not stand in the breach, the false Prophets. But there is an excellent place, worth your observation, in *Ezek. 22. ver. 30.* God had spoken of the sins of the people thorow that Chapter, and shewed how those sins had made way for Divine justice to breake in among them: Then, in verse 30. marke what hee saith; *I sought for a man among them that would make up the hedge, and stand in the gap before mee for the land, that it should*
not

not be destroyed : I found none : see , I sought for a man.

When our sinnes have opened such a gap, whereby divine justice may come in to the destruction of a whole land ; then God looks for a man, he looks about to see if he can find a man that will come and stand in the gap , to keep him that he might not destroy them. Brethren, hee that doth not see what a wide gap, what a wide breach the manifold sins of this land have made, whereby divine justice may breake in, and hath begun to breake in already, hee that sees not this gap, this breach, sees nothing. I pray you, brethren, doe but remember, Did not God, a few yeares agoe, make us turne our backes twice or thrice upon our enemies ? Did hee not make us a very derision, and scorne to them that are round about us ? Doth not God come in now among us, as the Prophet *Habakkuk* shewes his manner of coming, when hee comes to judgement ; to wit, with the *pestilence before him, and burning coales going forth at his feet* ? *Hab. 3. verse 5.* Doe you not see, beloved brethren, what a number of new upstart heresies there be in the world ? It bodes no good, surely ; new heresies broached every day, and old

old heresies renewed. Doe you not see what miserable rents and schismes there be in the Church, while some hold of *Paul*, some of *Apollo*, some of *Cephas*, some of all of them, and some of none of them? Doe you not see the aspect one upon another, is like the aspect of malignant planets? Is not Christ divided? Then doe you not see what jealousies and discontents there are in the secular state? Brethren, surely God is looking for a man to come to the breach.

Help, men, fathers, and brethren, come to this breach; help, Magistrates: it is not enough for you to looke upon our miseries, though with teares in your eyes, unlesse your hands be put to the redresse of it. Are there no houses of correction for these vagrant persons that live under no Magistracy, under no Ministry? Have you no carts for bands? No whips for harlots? No pecuniarie mulcts for others? No punishments for transgressors?

It is for us too, that are Ministers, to runne to this breach. If ever wee did preach with power, and evidence, and demonstration, not of nature, or art, but of grace, and of the spirit, it is time for us now to preach, and to preach a-

gaine, in season, and out of season. O, that wee could be *Boanerges*, sons of thunder, and crie downe those sins that crie for vengeance. And hearken, Masters, Fathers, and Governours of families, run to the breach. In cleansing of the City, if every man sweep before his own door, the streets will be kept cleane. Why doe you suffer revelling, and swearing, and quarrelling, and drinking in your families? Your houses should be Churches for God. Where be your old exercises of Religion in your households? Where be your prayers, and your reading of Scriptures, and your singing of Psalmes? Where is your catechising? I say no more, but, high and low, rich and poore, let us all run to the breach, by earnest intercession to God privatly, by continuall teares of repentance. I conclude now as I did the last day, Who knowes yet whether the Lord will have mercy on us, and turne from his fierce wrath, that wee perish not?

FINIS.

the land; they did not believe his Word.



PSAL. 106. 24, 25, &c.

Yea, they despised the pleasant land; they believed not his Word:

But murmured in their tents, and hearkned not unto the voice of the LORD, &c.



WE have two things in the Text:

The sinnes of the people.

And their punishment.

The sins of the people are set down in the two former verses.

And the punishment in the two later.

Their sinnes are foure:

The first is, their unthankfulnesse, in despising the pleasant land; *They despised the pleasant land.*

The second is, their infidelity, that was the cause of that same unthankfull despising of

the land ; They did not beleve his Word.

The third sin was their accustomed sin of murmuring ; They murmured in their tents.

The fourth sin was their rebellion and disobedience ; They hearkned not to the voice of the Lord. They despised the pleasant land ; they beleaved not his Word ; they murmured in their tents ; they hearkned not to the voice of the Lord.

You see their sinne, see their punishment. The Lord threatens that hee will punish them for this ; you heard before my Text, The Lord said, hee would destroy them : Now, hee sweares it, Hee lift up his hand against them. The lifting up of the hand was a ceremony among them, used in swearing ; and God is said to doe it, to lift up his hand when hee sweares. He swore against them now.

And what did hee sweare ? Hee swore hee would punish them. Punish them in their owne persons ; hee would punish them thus , Hee would overthrow them in the wilderness : And hee would punish them in their seed ; Hee would overthrow their seed among the Nations, and scatter them in the land : Therefore he lift up his hand against them. There was his swearing, that hee would overthrow them in the wilderness, and overthrow

throw their seed also among the Nations, and scatter them in the land. Now you see the whole Text what it containes.

But I cannot give you a perfect understanding of this, nor gather such doctrines out of it, as the words will naturally afford to us, except I first make knowne to you the history at large that is here epitomized. This is the Epitomy of an history; the history is set out at large, and I must declare that to you. I pray heare an historicall narration first, to make way to the Text. This history, here epitomized, is set downe at large in *Numbers* 13. and 14. I pray, at home, reade over those two Chapters, and compare with them, when you reade them, the first Chapter of the booke of *Deuteronomy*, beginning at ver. 19. and so to the end of that Chapter; you shall finde many observable circumstances of this history, that you shall not finde out of the booke of *Numbers*. Give mee leave to tell you all the whole history, how it is out of all these places together: It was thus; Let me shew you first, that, three months after the people of Israel came out of *Egypt*, they came to Mount *Horeb*, or Mount *Sinai*; for it was called sometime by the one name, and sometime by the other:

other : It was the same mountain in the root, it had two tops, as I shewed you. They came there the third month after their coming out of the land of *Egypt*; there they continued for the space almost of one whole year, for they went away from thence again upon the twentieth day of the second month of the second year. Almost a whole twelve-month they were at Mount *Horeb* : at Mount *Sinai*, as soone as they came there, God called *Moses* to him, *Moses* goes up to the Mount, there God gives the Law in fearefull manner. *Moses* abode with God in the Mount fourty daies : In that time the children of *Israel* committed that Idolatry which you heard of; they made a golden calfe, and worshipped the Image. For that, God said he would destroy them : *Moses* stood in the breach, in the gap, and turnes away Gods wrath, that hee should not destroy them. Then *Moses* goes up againe to the Mount, and tarries fourty dayes, and fourty nights longer; hee comes downe againe, and gives them the Ceremoniall Law, and the Iudiciall; framed the Tabernacle, and all the vessels appertaining to it; sets the people in their march, shewes them how they should march in the wildernesse towards the land of Promise.

Promise. This was all done in that yeare. And let me observe this to you: In every place where they came, you shall find some extraordinary example of Gods judgements on them. Before they came to Mount *Horeb*, before the Law was given, God bare with them much; but after hee had given them the Law, he would not beare with them. They removed from *Horeb*, and came to *Taberah*: there some of them fall a murmuring; they were burned. Then they removed to another place, to *Kebroth-Hattana*, the grave of lust, that was the place where they fell a lusting for quailles, for flesh: there God destroyed the wealthiest, the best of them, with the very meat in their mouthes. Then they removed to *Hazeron*, there *Miriam* was smitten with leprosie for her ill tongue against *Moses*. Thence they removed to *Cadesh-Barnea*; now *Cadesh-Barnea* was upon the very borders of the land of Promise that God would give them; they were now upon the very entrance of the land, inasmuch as *Moses* tells the people, that now you are come to the land that God hath sworne to give to your Fathers, now goe your waies in, and possesse the land.

The people would seeme to be a little wiser,
 and

and more circumspect then *Moses* was; they would have *Moses* goe send spies, first to the land, to see the goodnesse thereof. The thing pleased *Moses* well; *Moses* saith so, Deut.1. *The thing pleased mee well to doe this.* Hee goes and acquaints God with it, and he permits it. Well, hee sends the spies into the land; the spies were twelve chosen (commonly when wee choose spies to send to a country, wee choose men of meane condition) *Moses* did not so, hee would have them choice men, that the eminency of their place, might give credit to their testimonie of the land. Out of the twelve Tribes hee chose twelve men; a principall man out of every Tribe, to view the land. Of these twelve, *Caleb*, the son of *Jepbunneh* was one; hee was forty yeares old then, hee went for the Tribe of *Judab*: and *Josuah* the son of *Nan*, *Moses* his servant, was another; and went as a principall man of the house of *Ephraim*: you shall finde the names of all the rest; these two I name, the cause you shall heare anon. These twelve spies were sent to goe and see what the land was, and what the people of the land were; they were to give them these instructions:

First, from the land, they must see whether
it

it were good or bad, whether it were a wholesome or an unwholesome land.

Then they must see againe whether it were a fat or a leane land, a fertile or a barren land.

And then whether it bare trees or no: there were no trees in the desert where they were, and this was neare it; they must see if it bare trees. This for the land.

Then for the people of the land, they were to give them these instructions; they must see whether they were many or few, whether they were strong or weake: then, whether they dwelt in tents, or in cities, and townes. And then, if they dwelt in cities, whether their cities were walled or no, what fortifications they had: these things pleased *Moses* well. And, in very deed, prudent policy is allowed us in the execution of that that God gives us in charge, so as it be not mixed with unbeliefe. I beleeve, that this policy of theirs was mixed with a great deale of cowardife and unbeliefe.

Thus the men goe, they view the land, they were fourty daies in viewing it, they returne againe, they bring with them such a branch of a vine as hath not been heard of, such a cluster of grapes, that two men were faine to bring it

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upon

upon a staffe, upon a barre between them; such a mighty cluster of grapes this was. They bring with them also pomegranats and figs, that they might see the fruit of the land. Well, they come, they make an account of this journey of theirs. They all agree in this, the land was a wondrous good land, a marvelous pleasant land, as my text calls it here, *a wondrous pleasant land*; they all agree in that. And *Caleb* and *Josua*, those two, they encourage them, and say it is no more, but, *arise, come, let us possesse it*. They were full of faith; *Caleb*, his name signifies hearty, a hearty man full of courage: *Come* (quoth hee) *let us goe up, and possesse it*: the land is worth our labour. The other ten spies (white liver'd men) they tell another tale: they begin with a commendation of the land; It could not be denied, it was a good land, a land that *flowed with milk and hony*, as God told them; that was very true. But commonly when a man will deprave, when he will caluminate, hee begins his calumnation with a commendation, and hee comes in with a *But*: As when wee commend a man, O, hee is a good man, a very good man, a good neighbour, *but* — and then he goes on: Like as wee reade of *Naaman* the Assyrian, a great man, an honourable

honourable man, a mighty man at armes, one that had done great acts; *but*, hee was a leper. Even as the Papists, they commend the Scripture, O, it is an excellent booke, the booke of Scripture; It was written by the Spirit of God, holy Pen-men, of holy matters, in a holy stile, to an holy end; O, it is a good booke; *but*, it is a hard booke, it is difficult, there are great mysteries in it, it is impossible for Lay-men to attaine to it, it is good to keep them from it; Ignorance is the mother of devotion. Even thus doe the spies: It is a good land, O, a very good land, it flowes with milk and hony, there wants nothing you can desire, you see the fruit of it; *but*, it is hard coming to it, there is great difficulty, I tell you, it is impossible to come to it. Why, what was the matter? First of all, the men wee found in the land were the sons of *Anak*, Gyants, men of mighty stature; *their height was as the height of Cedars, and their strength as the strength of Oakes*, as the Prophet speakes of the *Amorites*; A mighty people, they are Gyants, wee are but like grasshoppers in their sight; they took us as grasshoppers, they may tread us downe at their pleasure.

And then againe, these men dwell in cities,

and these cities are walled; yea, and to make it the more terrible, *they are walled up to heaven*: thus they say in Deuteronomy, chap. 1. *Their Cities are walled up to heaven*: there is no scaling of them.

Then besides, say they, it is such a land as devours the Inhabitants of it; it eats out the Inhabitants. How is that? It is hard to say their meaning; Some think thus, there were pestilentiall vapours there, that caused the pestilence among them, that they died upon heapes.

Some think they were at civill wars one among another.

Or, peradventure, it will eat out the heart of the husband-man in the tillage of it: with strong labour they must toyle, and work hard if they will have their living. Somewhat it was; but they bring an ill name, an *ill report upon the land*, as the Scripture saith. Never seeke to get this land, it is impossible, the men are so great, and the wals are so high, and it is such a land as eats out the Inhabitants.

The people they heare this, and first they fall to their old weeping, as they did before, for meat, for flesh: they fell a weeping all that night; there was nothing but weeping to heare this

this. Well, the next day they fall to murmuring in their tents. If they had wept for their sin of infidelity, it had been well; but, in their mourning, they fall a murmuring:

First, against God; for, when God promised to give them this land out of his love: *Because I loved your Fathers, therefore I gave you the land*; the people turne it the other way; No, God did it out of his hatred: thus they say in *Deut.* *God hated us, therefore hee brought us out of Egypt, to kill us here.*

Then they fall a murmuring against *Moses*; What, were it not better to have died in Egypt? *Were there no graves in Egypt?* Were it not better to die in the wilderness, then to go in and die there? They wish to die for feare of death, they wish themselves dead for feare they should die.

Then they goe a little further, they will (forsooth) chuse a new Captaine, and goe back into Egypt; they will not goe into the pleasant land; they will chose an Elect one, and back they will goe, and they will not goe in there. *Moses* and *Aaron* fall upon their faces and entreat them, and *Caleb* and *Josua* encourage them; this land may be gotten, the Lord delivered us from the *Amalekites*, and he will deliver us from the *Amorites*; the Lord hath slaine the *Egyptians*,
and

and cannot hee slay the *Anakims* ? No, by no meanes ; they tooke up stones, and would have stoned *Caleb* and *Josua*: had not the glory of God appeared upon the Tabernacle, God knowes what they would have done. Upon that they stayed, then they knew Gods displeasure ; then God swears, of all these people that came out of the land of Egypt (and there were six hundred thousand men, that were twenty yeares old and upward) not one man of them should enter into the land of Promise ; they shall all of them, since they wish they might die in the wilderness, they shall die every one of them ; and hee commands them to goe back againe, hee carries them to the red-sea, hee makes them wander thirty eight yeares and an halfe more in the wilderness : and, in that time, all that generation was worne out. Hee gave it to their seed, but not one man of them did come into the land of Promise, but those two, *Caleb* and *Josua*. Now you may see what the meaning of my Text is ; *They despised the pleasant land*. When they heard they could not have it without some blood-shed, they will none of it : *They despised the pleasant land, and would not beleeve his Word*. The spies told them one thing, that they could not get

get it; and God said they should have it: they tooke mans word rather then Gods: *They would not beleieve his word.* Then marke how my Text goes on, *then they murmured in their tents:* First they murmured against God; *It is out of his hatred that hee doth it.* Then against Moses; *Why have you brought us to die here?*

Then, last of all, they utterly refuse to goe to this land. But, as it is in the story, when they saw that God had sworn, that not a man of them should come in, then all in haste they would goe: God bids them goe, and then they say, No. Then hee saith, See you goe not: for, if you doe, surely, you shall be made a spoyle to them; yet, for all that, they would go; and they were made a spoyle to their enemies, a number of them fell by the sword.

Now, I have told you this whole history, you shall the better observe out of these words such points as they shall naturally afford to us.

I begin first with the first sin, *their despising of the pleasant land.*

They contemptuously despised, so the word signifies; *they contemptuously despised the pleasant land.* This same sin of theirs, in despising of the land, will

will appeare yet to be more grievous, a more great and fearefull sin, if you shall but consider two things with mee :

First, that the land *was a pleasant land* ; that is the thing that I shall especially stand upon to day. To despise any land that God was pleased in mercy to bring them to, out of such an house of bondage as he brought them, it should not have been ; but, to despise a pleasant land, that is a sin, sinfull above measure. The Hebrew phrase is, *a land of desire* : It was such a land, as, if a man would desire a land, hee could not desire a more delightfull land, then that land of Promise.

Wee heare much of this land in Scripture ; you see how it is called here *a land of desire*. I pray, let me trouble you now a little further, to shew you the pleasantnesse of this land ; and then make some use of it, as the time will permit.

First, the situation of the land was pleasant : It is said usually in Scripture to stand in the midst of the land. It had *Asia* upon the East, it had *Europe* upon the West, it had *Africa* and *Lybia* upon the South, it had *Scythia* and *Armenia* and *Persia* upon the North. That same that
you

you read of in Psal. 74. 12. *The Lord is my King of old, hee hath wrought salvation in the midst of the earth*; It is *Allegorically*, I confesse, *mystically*, but *sweetly*, by the Fathers applied to that great worke of salvation, that our crucified Jesus wrought for us at *Jerusalem* in the midst of the earth, *in medio terra*. This is *Jerusalem* (saith God) *that I have set in the midst of all Lands and Nations about it*, Ezek. c. 5. God saith of the people of this land, that they dwell in the very navell of the earth: It is Gods word in Ezek. 38. A people that dwell in the navell, in the very midst of the earth.

Indeed, looke in our maps, and if it doe not fall out exactly, that *India* is in the midst of the then knowne habitable world; yet, our *Cosmographers* agree in this, that there is no Country from which there is such an expedite convenient passage to all the parts of the world, as from *India*; the situation was pleasant.

Then secondly, the aire was pleasant. The climate, I know, was more hot then ours is by far; being distant some thirty two, or thirty three degrees from the line; a hotter climate then ours: yet, a sweet, temperate climate, free, (as it is confessed by all) from ill vapours: they were

not infested with any pestilentiall, epidemicall diseases.

Yea, but for the water of it; What water was in it? I confesse, I finde not any great navigable rivers in it; but it so abounded with water-brooks, and springs, and fountaines, both in hills and vallies, that it is called by God, in *Deuter. 8. ver. 8.* *a land of brookes, and springs, and fountaines.*

Yea, but what corne bare it? That was one of their questions; they would know whether it was a fat land, or no. You shall finde in that place againe, *Deuter. 8.* *It was a land of wheate, a land of barley.* What abundance of corne grew in that Country, you may imagine by this: It was in the whole length of it, from *Dan* to *Beer-sheba*, but one hundred and fifty miles; the length of it: the breadth of that land, between fifty and sixty miles at the broadest: What a number of people could this land nourish? Marke but in the dayes of *David*, hee numbred the people, and yet hee numbred not all; for he numbred not *Benjamin*, nor the Tribe of *Levi*: yet, in the other Tribes, hee numbred thirteene, hundred thousand fighting men. What a number were there then, besides these, in proportion

portion of women and children, old and young ? Where should they have bread to sustaine such a multitude ? Surely, it was, as it is called in Scripture ; *a very fat land*, Nahum chap. 3. ver. 5.

O, but what trees grow there in it ? That is another question they would know. Excellent Vines. The wine of *Zarephath* was famous, even among the Gentiles. Besides their Vines, they had Fig-trees, Pomegranats, Almonds, and Dates, and Olives in abundance : therefore God calls it, *a land of Oyle-olive* : Yea, and, which is a remarkable thing ; whereas there are some fruits that will not grow but in cold countries, and some fruits that will not grow but in hot countries, and some that will not grow but in temperate countries ; about the lake of *Genesareth*, the soyle was of such an admirable nature, that all kind of fruits would prosper there with the like felicity.

I might goe on, and tell you what Mines they had ; God told them the stones of that land were Iron ; and out of their mountaines they might digge Brasse. I might tell you of the Medicines of Herbes about *Engedi* : the best Balsome in the world was there. I might

tell you of their Fishes in their lakes, and many commodities more. Let me tell you this, that God saith, *Deut. 8. It was a land that lacked nothing in it.* There was one City in the land, that was *Laish*, it was afterward called *Dan*, after that, *Cesarea Philippi*, you read of it in the Gospell: the Scripture saith, that *that lacked nothing that was upon the earth, Judges 18. 10.* Not to trouble you more with the commendation of this land; hearken what *Ezekiel* saith of it; *It was the glory of all lands, Ezek. 20. 6.*

But, let mee aske now, What is become of the glory of this land? If there be any land upon the earth that ever was anathemated, smitten with a curse from God, it is this land. It is now under the Turks: It is inhabited, where it is inhabited (but that is but in a few places of it; but, where it is, it is inhabited) by barbarous Turks in the vallies, and by wild Arabs in the mountaines. The most part of the land, at this day, lies unpeopled, and unhusbanded, and uninhabited. It is reported by a Gentleman of good worth, that did lately see it, that in that same goodly valley, (the eye of man hath seldom seen a goodlier) hee found grasse growing to the waste, waste-high, that so perished unmowen

unmowen and uneaten ; it came to no better end, then the grasse upon the house-top. All those same goodly places, that you finde mentioned in the Scripture, as fruitfull as any places under heaven, are now made nothing but habitations for lions, and wolves, and wild bores, and leopards. Here is that that the Psalmist tells us, that *God brings a fruitfull land to barrennesse, for the wickednesse of the people that dwell in it.*

Brethren, wee live in a pleasant land too : it were too long to reckon up the commodities of this land; you know it your selves, *Your lot is fallen in a good ground, and you have a goodly heritage.*

Let us first be thankfull to this good God, for this good land that hee hath given us : And, let us take heed, that the pleasures of this land make us not forget him. I pray, marke ; When ever God shewes to his people the commodities of this pleasant land of *Canaan* that hee would give them, as in *Deuter. c. 8.* hee gives them this charge ; *When thou art come into that good land, and findest it a land of springs and fountaines, of wheat and barley, of pomegranats and vines and fig-trees ; a land, the stones whereof are Iron, and out of whose mountaines thou mayest dig brasse. When thou hast eaten, and art full,*

full, then take heed, that thou forgettest not the Lord thy God that gave thee that good land.

It is an easie matter to forget God in abundance; *Nimia bonorum copia, ingens malorum occasio*, too too great plenty of good, is too too great an occasion of ill. That same abundance of good things, that should make us remember our good God, makes us forget him.

Then take another lesſon with you, and I have done with it; that is, Take heed that wee defile not this good land. Were a land never ſo pleaſant; were it a more pleaſant land then this land of *Judea*; were it the very *Eden*, the garden of God: if it once come to be defiled with finnes of an high nature, Gods ſoule can take no pleaſure in it. I conclude this point with that exhortation that *David*, a little before his death, gave to the Over-ſeers of the people aſſembled together: *And now* (quoth hee) *here, before the Congregation of Iſrael, and in the Audience of your God, I give you this charge; That you ſeek the Commandements of God, and keepe them, that you may enjoy the good things of this land, and continue them to inherite to your children, and to your childrens children for ever,* *1 Chron. 28.8.* This is the firſt thing, the ſinne of theirs in deſpiſing this land:

it was a fearefull sinne, in regard the land was a pleasant land.

The sin was yet a little more fearefull, (I can but touch this point) if you consider how they despised this land, in regard of the house of bondage whence they came. They knew their usage in Egypt well enough; they knew how they were loaden there with burthens, and blowes, and injuries: so loaden, that *their very lives were bitter to them*, as the Scripture saith, all the while they were in Egypt; yet, forsooth, they will forsake this pleasant land, to goe back againe to the house of bondage.

If they had despised this pleasant land, in regard of something that had been better, it had been well done. If a man despise the faire beautifull wife that *lies in his bosome*, out of love to Christ and the Gospell, from the which that wife would seeke to draw him; hee should doe well to despise her. Hearken what our Lord saith: *Hee that forsakes not father and mother, and wife and children, and all for my sake and the Gospels, he is not worthy of mee; hee cannot be my disciple, Luke 14.26.* But, if a man despise this faire beautifull wife, out of love to a foule baggagely

gagely strumpēt; this is a sin, an intolerable a-
bominable sin.

If this people had despised this good land, this pleasant land, in regard of heaven, of an heavenly country, O, they had done well in that; their fathers are commended for doing that, *Abraham, Isaac, and Jacob*: the Apostle saith of them, *They regarded not that good land of Canaan*: they tooke themselves there to be like pilgrims and strangers; they regarded not that, *They sought for a better country, the heavenly one, Hebrews 11.ver.16.* If I say they had despised this pleasant land, in regard of heaven, they had done well in it; but to despise it, in regard of Egypt, though it was a fruitfull land (wee deny it not) though it was a plentiful land; yet, in regard it was the land of their servitude and bondage, wherein they had been so ill used, and out of which God brought them with such a mighty hand and out-stretched arme; to despise this pleasant land, in regard of this: O, *that wee had died in Egypt!* this was a thing that made God lift up his hand, that for this they should never come to the land of Promise. This was the sin of them.

And, brethren, is it not our sinne too? You
heard

heard how the people despised the good land
 God promised them, and you thinke this was a
 great sin of them to doe it; and you will say
 more when you heare the words following.
 But are not wee guilty of the same sin too?
 Hath not God promised us a country, a better
 country then this? That same better country
 that the Apostle speakes of, when hee saith, *Abraham, Isaac, and Jacob sought a better country.*
 Hath not God promised us a *Canaan*; not a ter-
 restriall, but a celestiaall *Canaan*, a Kingdome of
 heaven? And we say of the fruits of the land; O,
 they are glorious fruits! O, what a blessed coun-
 try is that! O, how happy are they that are
 in heaven! Wee all say, it is a goodly country.
 If some of these countries upon earth are such
 Paradises, O, what a Paradise is that in heaven!
 What a country is that! Yet, though God hath
 promised us that country, when wee are told it
 is hard coming by it, and we must fight for this
 country before wee come to it; and that not
 with flesh and bloud, those sons of *Anak*, those
 mighty men; but with Principalities and pow-
 ers, with the divell, with the world, with the
 flesh; that we must forsake our selves, and for-
 sake all that stands in the way, father and mo-
 ther,

ther, and wife and children, and through many afflictions come to it: O, then we despise this good land; nay, wee despise it in regard of the earth. Shall I (saith the worldling) looke after an uncertainty in heaven, and lose my certainty here upon earth? Must I forsake such a sin that brings me in profit? Must I forsake such sins as bring me pleasure upon earth? No, let others seek heaven, if they will; let me have earth. Thus they crie for earth, and thus they preferre the spirituall Egypt of this world, before the celestiall Canaan, the Kingdome of heaven. Thus wee preferre a mess of pottage before our birth-right; and our swine, with the Gergasens, before Christ; and these vaine transitory joyes, before the joyes of the Kingdome of heaven, that cannot be conceived, and shall never be ended.

To which eternall joyes; the Lord, and
for his mercies sake, and for his
Christs sake, bring us.

F I N I S.

P S A L M



PSAL. 106. 24, 25.

Yea, they despised the pleasant land; they beleaved not his Word:

But murmured in their tents, and hearkned not unto the voice of the LORD, &c.

YOU have in these verses foure sins of this people. Wee have done with the first of them, which was this, *They despised the pleasant land.*

I now goe on to the next sinne, which is, their Unbeliefe; *They beleaved not his Word.*

That word was a word of promise; that promise was a particular promise of the land; they did not beleeve that. God told them that

hee would give them the land ; hee had sworn hee would give it them. The spies come and tell them it was impossible that they should possesse the land ; they beleeve the spies, but they would not beleeve God : Here was their sinne.

I will first shew the hainousness of this sin in this people.

And then shew what use we are to make of it : both, as briefly as I can.

The hainousness of this peoples sin appears in this ; *They would not beleeve God* : It was infidelity. There is a question, among Divines, what was the first sin that was in the world, (wee doe not speake of the sin of apostate Angels, but among men.) Some say it was *disobedience*, some say it was *pride*, some make it an *inordinate desire* of superfluous knowledge, some one thing, some another ; but, if you marke the story well, you will finde that the first sin was *Unbeliefse* : *God had told them, that, in the day that they ate of that tree, they should die. Moriendo moriemini* ; Dying, yee shall die ; that is, As sure as you live, you shall die, if you eat. The divell comes and tells them, they shall not die, but live in a better condition then they did before.

before. Our first Parents beleevd Satan, but not God; Infidelity then was the first sinne: that ushered in Pride, Pride brought in an inordinate desire of superfluous knowledge, that brought in disobedience, and that brought in the judgement of God upon them and all their posterity. As unbelieve was the first sinne, so unbelieve is a sinne that is exceeding odious to God: God cannot endure to be distrusted, that hee may not be beleevd. *Man is deceitfull upon the weights, and lighter then vanity it selfe; yet man loves not to be distrusted, but sibi quisq; credi vult,* &c. as hee saith; Every man willingly would be credited. If man, I say, love not to be distrusted; surely, God loves it not, who is not onely true, but truth it selfe; that same Prime, Originall Truth, whereupon all truth hath its dependence. *Hee is light, in him is no darknesse at all: Hee is truth, in him there is no falshood at all:* There is none actively, hee cannot deceive; *God is not as man, that hee should lie, saith Balaam, Numbers 23. 17. God cannot lie, saith the Apostle, Titus 1. 2. It is not possible that God should lie, Heb. 6. ver. 8.* Now, if that man, that is a liar, (every man is so, for, *every man is a liar,*) If, I say, that man, being a liar, doth not love to be accounted

ed a lyar : if that man thinke it a great dishonour to put up a lie ; if a man will present death upon the point of a sword to that man that shall give him the lie : if a lying man cannot endure to be accounted a lyar ; what, can God endure it ? Will God brook it ? Hearken what the Apostle saith, *1 John 5.10. Hee that beleeueth not God, maketh him a lyar.*

The sin of the people was yet greater, because God had not onely promised to give them the land, and had given his word for it, though that had been enough, but he had given his oath for it ; hee had sworne that they should have the land. This *Moses* tells them in *Deut.1. that God had lift up his hand, and had sworn that hee would give them the land.*

An oath among men, is, as the Heathen man calls it, *the greatest bond of assurance that can be between man and man* ; there is reason for it. There are certaine principles, as these : That there is a God, that this God is present in every place, that hee is acquainted with every secret, that hee is a Patron of truth, that hee is a revenger of falsehood, that hee is a just God, and therefore will ; and an omnipotent God, and therefore is able to plague every one that sweareth falsely. There
are

are these principles in the heart of every child of man : Though the conclusions that may be drawne from thence, may be, and sometimes are, in some men obliterated and blotted out ; yet the principles remaine in man : therefore it is presumed, because there are these principles in our hearts, that no man dares take that God to be his witnesse, and call upon him to be a witnesse and a Judge in that that hee knowes is false. Hence it comes, that an oath (as the Apostle saith) is set for the confirmation of all truth. An oath among men is the greatest bond of assurance that can be given : *Abimelech* required no other assurance of *Abraham* for his covenant, but his oath ; *Swear to mee*, saith hee, *Genes. 21. 23.* *Jacob*, when hee had purchased the birth-right of *Esau*, requires no other assurance for the birth-right, but his oath ; though *Esau* were a profane man : *Swear to mee that I shall have it*, *Genes. 25. ver. 33.* *Rahab* required no other assurance of the spies for her safety, and her fathers house ; *Swear to mee*, to confirme it.

Now, if there be such a bond of assurance in an oath, between man and man ; if an oath be the greatest bond of assurance, that can be between man and man ; and wee dare beleeve upon

upon an oath : may wee not beleeve God upon his oath ? God (saith the Apostle) to shew the immutability of his counsell to them that should be heires of promise, bound himselfe by an oath ; that by two immutable things (by those two immutable things, hee meanes his word and his oath) wherein it is impossible that God should lie, wee might have strong comfort, *Hebrews 6.ver.18.* Now here was the sinne of that people, they would not beleeve God upon his oath. Happy people ! happy they might have been, for whose sake God was content to bind himselfe by an oath for the performance of his promise : But, O wretched men, that will not beleeve God, no not upon his oath ! *They beleeved not his word.*

Nay, yet further, their sin is yet greater then thus ; they did not beleeve God upon experience. For what was it they were affraid of ? The *Anakims*, great men, men that might tread them downe, as wee doe Grasshoppers under our feet. But they had experience of Gods mercy : there was never people that had better experience of Gods power and mercy ; it was never magnified as it was towards this people : therefore God, you well perceive, is never so offended

fended when hee is distrusted, as when hee is distrusted upon experience.

You may see, in *Psalme 78.20.* The people there were in want of bread ; Indeed, say they, *Hee stroke the rock, and the water gushed out, and the streames over-flowed :* But, *can hee give bread ? Can hee furnish a Table in the wilderness ?* See, they had great and wonderfull experience of Gods power. They wanted water, God sent them water miraculously out of the rock, and easily ; hee did but smite the rock, and abundance of water gushed out, and the streames over-flowed : yet, they come and aske out of unbelieve ; yea, But *can hee give bread ?* Hee that gave us water, can hee give us bread too ? How did God take this question ? Looke in the next verse, *The Lord heard it, and his wrath was kindled against Jacob, and the fire burned against Israel, because they beleevd not the word of the Lord.*

What, will not men beleev upon experience ? *Experience breedeth hope.* Among men, if I had experience of a mans goodnesse, if I have bought and sold with him, and have ever found him a just, and an honest man, that never brake his day with mee ; Dare not I trust this man upon experience ? May a man be trusted upon
Y experience ?

experience ? a good man : and I shall not God take it ill that hee cannot be trusted upon experience ? You see the sin of this people.

Let mee now come and make use of it. Let mee tell you, It was not onely their sin, it is our sin too, It is the sin of us all. The best of Gods children have need to mourne every day over their unbelieve. They that doe not find this unbelieve in themselves, surely, are strangers to themselves. If a man were not a stranger to himselfe, hee would finde such a deale of unbelieve, as would make him mourne continually under it, and strive against it.

It is a wondrous hard thing (brethren) to beleeve Gods word, to beleeve a promise. Let mee give you but an instance in one promise, Hebrews 13.5. *Let your conversation (saith the Apostle) be without covetousnes : Be content with those things that you have. Why ? For hee hath said it, (this is the promise) hee hath said, I will not faile thee, I will not forsake thee. He hath said it. Who is that hath said it ? Pythagoras* his scholars were wont to attribute so much to their Master, that when in their Disputes it came to *Ipse dixit*, He said it, there was no more talking of it, all was well, they beleeved it. Behold, a greater then Pythagoras

thagoras is here ; Ipse dixit, Hee hath said it : and, I thinke, hee never said a thing more earnestly, then hee said that. There are in the Greek five negatives in that sentence : I doe not remember the like in all the Scripture besides. The Grecians, when they are wont to deny a thing earnestly, double the negative : The Spirit of God here is pleased, not only to double it, but also to treble it ; Οὐ μὴ σε ἀνῶ, ὅδ' ἔμῃ σε ἐκκαταλίπω· a thing cannot be spoken with more earnestnes. Wee know not how to expresse it in our English, but wee translate it thus ; *I will never leave thee, nor forsake thee*. It is well so : It is, as if hee should say, *Beleeve mee upon my word, I will never leave thee ; no, no, no, I will not leave thee*. It is so earnest, God never promised a thing with more earnestnes then that.

And, besides, wee have found in experience the truth of this promise many a time. Wee are here some of us twenty yeares old, and some of us fourty, and some sixty, and some above ; and, in all this time, wee have found how true this was : upon twenty, or fourty, or sixty yeares experience, wee may say, God never left us yet, he never forsook us. Wee have been sometimes in sicknesse, and sometimes in danger, and

sometimes in want ; God never left us yet, hee never forsooke us : yet, notwithstanding all this, wee dare not beleeve that same word, wee dare not beleeve it.

Doe not tell mee that thou doest, certainly thou doest not beleeve it. Even as *Saul* would needs justifie himselfe to *Samuel*, when hee reserved the best of the cattle, contrary to Gods command ; *I have kept Gods commandement* (quoth hee) *O thou blessed of the Lord*. Hast thou so, saith *Samuel* ? Then what meanes the bleating of these sheep in mine eares, and the lowing of these oxen ? Mee thinkes, I might say so : thou sayest thou beleevest the promise of God, that hee will not leave thee, nor forsake thee ; Doest thou so ? Doest thou beleeve it ? Then what meanes those false weights, those false measures, and those false oathes ? And what meanes that cunning overreaching of thy neighbour in bargaining, and that secret undermining of him in his estate ? And what meanes thine inordinate carking, and caring ? That same losing of many a sweet sleep, and losing many a sweet Sermon for the things of this life ? Surely, if thou didst beleeve that God would not leave thee, nor forsake thee, thou wouldest, indeed, use those
meanes

meanes whereby the providence of God might be served ; thou wouldest never be thus worldly, thou wouldest never be thus covetous, thou wouldest never use this sharking, nor these dishonest trickes if thou didst beleve : As sure as the Lord liveth, thou beleevest not that promise, *I will not leave thee, nor forsake thee.*

I could shew the like in many other promises. Good Lord, how slow of heart are we to beleve any promise that God hath made to us, either concerning this life, or concerning a better, considering with mee these things that I tell you !

First, considering how much seed of unbelieve there is in the nature of every man upon the earth, even in the best of Gods children ; and considering what a deep root this seed takes in all our hearts. Then considering that the time that God hath set for the performance of promises ; is,

First, uncertaine.

And many times long before a promise be performed.

Then consider againe, that same wonderfull working of God, when his workes goe against his

his promise, as many times it seemes. God promiseth many times a blessing, and hee seemes to goe against his word.

Then considering how busie and subtile the divell is, labouring still, as hee did with *Eve*, to discredit the truth of Gods promise.

Then considering how ready we are to listen, as *Eve*, to the whisperings, and suggestions of that subtile serpent. Certainly, brethren, we should never please our selves in any measure of faith: but labour still for a greater measure thereof, and never think we can lay hold fast enough upon the promises of God. O, that is a safe course that M^r *Luther* gave; *In all temptations, and conflicts, and combates, and agonies, still urge the promise: whatsoever the divell can object against it, still hold the promise.* That that we would hisse at in schools, in disputes among men, is a good course in disputing with *Satan*: When wee cannot answer the Premisses, deny the Conclusion; hold to the promise. The Covenant of day and night may be altered, that there may be neither day nor night any more in their season: but there is never a promise in the Covenant of grace but it shall stand for ever: Lord, *I beleeve it, helpe mine unbelieve.* So much shall suffice concerning the
second

Secondly, *They deceived not his word.* I come to the third, *They murmured in their tents.*

There is a three-fold murmuring ;

There is *murmur displicentiae*, a murmur of displeasure, of dislike and discontent that is against God, when things goe with us otherwise then wee would have them.

Then there is *murmur inobedientiae*, a murmur of disobedience against our Superiours, when wee thinke that they command us something that wee conceive to be unreasonable.

Then there is *murmur invidentiae*, a murmur of envy against our neighbours ; when wee think they are in a better condition then wee are, wee dislike it. The *Grecians* murmured against the *Jewes*, because their women were neglected, *Acts 6.1.* *Cain* murmured, because *Abels* sacrifice was accepted, and his was not. *Judas* murmured at the box of Spicknard that was bestowed upon our Lord. The elder brother of the prodigall child murmured that the fat calf should be killed for his riotous brother, that had spent his fathers goods among harlots. This people murmured thus against *Moses*, and *Aaron* ; *They envied Aaron the Saint of the Lord, and murmured against Moses in their tents.* This wee speake not of

of now ; this was not the murmuring or envie.

What murmur was it then ?

The other two :

First, a murmuring of displeasure, and discontent against God.

And then a murmur of disobedience, both against God, and against the Magistrate.

First, I say, it was a murmur of discontent against God, and a fearefull murmur ; you shall seldome heare of the like. I pray, marke this ; When God promised them the land at any time, hee usually promiseth it to them out of his love ; *Because God loved the fathers, therefore hee chose the seed, Deuter. c. 4. ver. 37.* In another place, *Deuter. 7. ver. 8.* *The Lord set his love upon you, not because you were many ; for you were the fewest of all people ; but because hee loved you, therefore hee brought you out of the land of Egypt.* I thinke, there was never Nation had so many sensible demonstrations of Gods love, as this people had : Doe you think that God would have brought them out of the land of bondage, with such a mighty outstretched arme, if he had not loved them ? Doe you think he would have made a way for them in the sea, and afterward have fed them with bread

bread from heaven, and given them water out of the rock, and have guided them with a pillar of fire in the night, and a pillar of a cloud in the day, if hee had not loved them? Doe you think hee would have appeared to them in fire, and have spoken to them in an audible voice out of Mount Sinai, and have chosen them there to be a peculiar people to him of all the people in the earth, if hee had not loved them?

You will say, Who doubted of this love? O, I pray you, heare this people, hearken to this people; out of their impatience (and impatency is ever full of misconstructions) they impute all this that God had done, to the very hatred of them. Would you thinke it? Look in Deut. c.i. ver. 27. *Because God hated us, therefore hee brought us out of Egypt to destroy us with the Amorites.* O sinfull Nation, worthy to be hated indeed, not worthy to be loved, that takes Gods love thus for hatred. This was the murmur of impatency.

The murmur of disobedience against God and the Magistrate was in these words; O, that wee had died in the wilderness! O, that wee were dead! They were but affraid of

death, and they might have lived, if they had beleaved; they were but affraid of death, and, for feare they should die, they wish, O, that wee were dead! The like murmuring you shall finde oft times of this people: Fourty yeares long was God grieved, and vexed with their continuall murmuring. One while they murmured for want of water; after they had water, then they murmur at the bitternesse of the water. One while they murmur for want of bread; another time they had bread, and the bread of Angels, the bread of heaven; then they murmur because they had nothing but bread. One while they murmur at the government of *Moses* and *Aaron*; God punished them for that murmuring: then they murmur againe because God punished them. They murmur at the tediousness of the way from Egypt to *Cadesh-Barnea*; now they murmur, because they may not goe from *Cadesh-Barnea* to Egypt againe. Thus they were like swine: For, as the swine, whether full or empty, waking or sleeping, is ever grunting: so this people were still murmuring.

The Apostle, 1 *Corinth*. chap. 10. ver. 10. saith,
that

that *this is written for our example, that wee should not murmur as they murmured, and were destroyed of the destroyer.* Brethren, beware of this sin of murmuring. I will not speake of the murmuring of envie; you have in this Psalme v.16. *They murmured one against another.* I doe not speake of that; but I begin,

First, beware of that murmuring of disobedience. Children, take heed how you murmur against your Parents. Servants, take heed how you murmur against your Masters. Subjects, take heed how you murmur against your Sovereigne. *Let nothing (saith the Apostle) be done with murmuring, and reasoning. Doe all things without murmurings, and disputings, Phil.chap.2. ver.14.* Πάντα ποιεῖτε ἡρεῖς λογισμῶν, ἢ διαλογισμῶν, as *Chrysostome* on that place excellently: It is a grievous sin that same murmuring. *It is better (saith hee there) for a man not to have his worke done, then done with murmuring.* The voice of murmuring is but a low voice, it is not loud; it is rather *muttered*, then *uttered*; it is but a low voice: It may be the man heares thee not against whom thou murmurest: But it is said, *The Lord heard the voice*

of this peoples murmuring, Deuteronomy chap. 1. And the Author of the book of Wisedome, excellently ; *There is* (quoth hee) *auris zeli*, an eare of jealousie (hee speakes of divine jealousie ; and that is a jealousie as hot as fire) and there is an eare of a *Jealous God*, and the voice of *murmuring* (saith hee) *shall not be hid* : therefore, (saith hee) in the next verse, *Beware of murmuring*. There is not such a secret thought, that shall goe for nought. If wee must give an account to God for every idle word, surely, wee shall give an account to God for words of desperate murmuring. That is for the one, Beware of that murmuring of disobedience.

Then of the other, Beware, above all, of that murmuring of impatience. There are a generation of men that cannot be troubled with any thing that they would not be troubled with, nor can they want any thing that they would have ; they must not be crossed with wet nor dry, with wind nor raine, with foule nor faire weather ; but their mouths are presently set against heaven, and they will not stick to charge God foolishly, (as the people did) that God hates them.

I pray, let mee onely give you a few remedies against this impatient murmuring.

The first is this; Consider, that that same Discipline of God, at which wee murmur, is from God; *Affliction comes not out of the dust*, as *Eliphaz* speaks. There is nothing befalls thee in thine estate, but it comes from a Divine power, and is guided by a most wise providence, and wilt thou murmur at it?

The very savage beast, that is ready to flee at the throat of a stranger, will endure it selfe to be stricken and beaten by his keeper. Surely, thou art worse then a beast, if thou wilt not suffer God thy Father, and thy Maker, and thy Keeper to strike thee.

Then, secondly, againe consider, God is righteous in all his waies, and holy in all his workes. *Discat non murmurare qui malum patitur*. Let not a man that suffers ill murmur; though hee know not for what ill hee suffers, hee can but suffer justly. There is nothing but it comes with due desert, because God is just, and it shall have a due profit. The judgements

judgements of God, some of them are secret, some of them open, they are all righteous; never murmur. We desire that God would not enter into judgement with us: Shall wee enter into judgement with God? wee doe so, if we murmur.

Thirdly, consider, that this same Discipline that thou murmurest at, it may be it is not so much penall, as medicinal. Thou murmurest, peradventure that thou art poore; if thou wert rich, peradventure, thou wouldest be proud of it. Thou murmurest because thou art kept low, *Thou art a bower of wood, and a drawer of water to the host*; peradventure, if thou wert higher, thou wouldest be more licentious. Thou murmurest, peradventure, because thou hast a weak sickly body; if thou wert more healthy, it may be, thou wouldest be more intemperate: God knowes what is better for thee, then thou doest for thy selfe: Therefore, as there was a law among the Persians, that if any man had been beaten at the Kings command, hee should have beene so farre from murmuring against the King, that hee was bound by that law to come and give the
King

King thanks, as though it was a favour from the King; hee must come and give the King thanks, that hee was pleased to remember him. Surely, when God beates us with any affliction, with poverty, or abasement, or whatsoever, wee should be so farre from murmuring, that wee should come and give God thanks that hee is pleased to remember us, and to make us againe to remember him, that otherwise might have forgotten him dayes without number.

Fourthly, and lastly, consider the fearefull judgement of God that falls upon murmurers. I could have shewed many examples, but remember this heavie judgement of God that at last fell upon this people for murmuring: the Lord bare with it a while: they murmured at *Marah*, hee bare with it; and at *Rephidim*, and hee bare with it; and at *Taberah*, and hee punished them a little; and at *Kebroth-Hattanah*, and then hee punished them a little: But at length hee would beare no more, but sware; hee lift up his hand, that they should never enter into the land of Promise; they entred not into that land. And, let mee conclude with that speech
of

of *Gregorie*; *Nullus qui murmurat, &c.* there are none that murmur that enter into the Kingdome of heaven; nor shall any but the sons of peace, ever participate of that peace and tranquillity the Saints shall there enjoy. Let us therefore take heed of murmuring.

FINIS.



Heb. 13. 16.

To doe good, and to communicate, forget not; for with such sacrifices God is well pleased.



F this Sicknesse, this grievous Sicknesse that now rageth and raigneth, and spreads it selfe more and more among us, as wee are not busie to seek a reason of it in naturall causes; so wee are not especially to seek the remedy of it by naturall meanes. It is no hand but that of God that smiteth us; and there is no hand but that of God can heale us. It is no hand but that of God that gave the wound; and it is no hand but Gods that must bind up againe. Therefore it was an usuall custome, both among the Iewes and among the Gentiles, when as the Plague began to break-out at any time among them, the first thing they did, was, they did seek to appease the wrath of God by sacrifice:

The Iewes did it by the light of grace, and the Gentiles by the light of nature. The Sicknesse being now broken out, and that a long time, our course must be still to appease Gods wrath by sacrifice.

Sacrifices in the old Law were many; in the new Testament there is but one true, reall, externall, propitiatory sacrifice, that our blessed Lord offered on the Altar of the Crosse; a sacrifice of a sweet savour to God.

But though there be none of that kind, yet there be sacrifices of other kinde a great number, by which wee must seek to appease Gods wrath. There be spirituall sacrifices, saith St. Peter, 2 Pet. 2. 5. And what are those?

There be these five especially:

First Prayer, that is a sacrifice; *Let my prayer ascend as incense, and the lifting up of my hands as an evening sacrifice,* Psal. 141. 2.

The second sacrifice whereby we should appease Gods wrath, is a contrite heart, that David speaks of, *The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, thou wilt not despise,* Psal. 51. 17. That is the second,

A third is a mortified body; I beseech you brethren (saith the Apostle) by the mercies of God, offer up your bodies a living sacrifice, holy and acceptable to God. Rom. 12. O ye, who are sanctified by the

A fourth sacrifice is in the Verse before my Text, a sacrifice of praise and thanksgiving. The Apostle calls it there, *The fruit of the lips*; but *Hosea*, from whom the Apostle hath it, calls it, *The calves of the lips*. Calves were wont to be offered in sacrifice; and these calves of the lips ought to be offered to God, the sacrifice of praise and thanksgiving.

That God may be pleased in mercy to give us occasion to offer this sacrifice, for our deliverance from this infectious and venomous disease, when his good will and pleasure is, I have in the mean time now thought good to speak of a fifth sacrifice, of Almes-giving; To doe good, and to communicate, forget not; for with such sacrifices God is well pleased.

I need not to divide the Text, it breaks it selfe into two parts;

1. An Exhortation; And
2. The Reason of it.

To doe good, and to communicate, forget not; there is the Exhortation.

With such sacrifices God is well pleased; there is the Reason of it.

Concerning the Exhortation, I shall handle none but that to day, by Gods grace; consider there,

The *matter*, the thing we are exhorted to;
And the *manner*, how the Exhortation is framed.

The thing we are exhorted to is double, two-fold,

Well-doing;	} <i>To doe good, and communicate.</i>
and	
Communicating;	

These are the things we are exhorted to.

For the manner how the Exhortation is framed; it is not thus, *Doe good and communicate*; but, *Doe not forget to doe good*; it is a thing of great necessity: what-ever thing you forget beside, forget not this; it is a thing you may easily forget: *to doe good, and to communicate, forget not.* And of these, with Gods assistance, with all brevity and plainnesse I can. I have many matters to goe through, and I would be brieve.

Mark, I beseech you, first; the two things wee are exhorted to; they are Substantives in the

the Greek, how they differ, or whether there be difference between them, Writers doe differ. Some think they are both one and the same thing, in two words. Others do think the latter word is of somewhat larger extent then the former. The first word doth signifie an almes-deed, or such reliefe as wee give the poore, that is, *Well-doing*. The second word [*Communicate*] containes under it all mutuall offices of love and kindnesse, that passe between man and man.

For the better knowing of that communicating, what it is to communicate, let me first tell you, that as severall Countries have their severall commodities, as you know, one Country abounds with good corne, another Country hath good wine, another hath good fruit, another Country hath good breed of cattell: *Solomon* had his oaks from *Bashan*, but his cedars from *Lebanon*, his firre from *Shebar*, his Almug-trees and gold from *Ophir*, his spices and sweet odours from *Arabia*, his fine linnen and horses were brought out of *Egypt*; his ivory, apes, and peacocks, were brought out of *Serapia* by his navy and fleet of *Tharshish*. As severall Countries have

their severall commodities, so severall men have severall gifts or blessings, which they are to communicate to others; as every Countrey by Merchants communicate the commodities that abound in them to other Countries, and they from other Countries receive in other commodities they want.

God would have one Country to stand in need of another, for some commodity or other: So it is among men, God hath so disposed of his blessings, as that there is no man but stands in need one of another. There is a necessity of receiving and communicating. Solomon (Eccles. 3.9.) tells us, *The King is served by the tillage of the field*; the very King stands in need of husbandry. The Citizens sometime stand in need of the Country man, and the Country man another time hath as much need of the Citizen. The poore man cannot stand in so much need of the rich man at one time, but the rich man at another time stands in as much need of the poore. There is never a member of the body can say to another, *I have no need of thee*, as the Apostle tells us, *The eye cannot say to the hand, I have no need of thee*; nor the head

head cannot say to the foot, I have no need of you. Nay, quoth the Apostle, those members that are feeble, are necessary. Those poore men that peradventure are contemptible in the sight of the world, are necessary. God hath so disposed of his gifts, and dispensed them with such wildome, as that hee would still have an intercourse of kinnesse betwene man and man. There is a necessity of receiving, a necessity of communicating of gifts.

Some men can tell how to receive; but they know not how to communicate. Nabal and his servants received a great deale of kinnesse at the hands of David and his servants, they confessed it; Davids servants was a wall about them by day and by night, they protected and defended them from all dangers, all the while they were in the wilderness; but when David sent to Nabal for some reliefe, in the day of Nabals sheepe-shearing, What? quoth the Churle, *Shall I take my bread? see how hee appropriates things still, My bread, and my water, and my flesh, that I have prepared for my shearers, and give them to men that I know not whence they come?* 2 Sam. 15. 11. Hee knew how

how to receive kindnesſes, but he knew not how to communicate.

As God hath eſtabliſhed a diſtinction of proprieties among men, while every man governes his owne houſe, and rules his own ſervants, and tills his owne land, and feeds his owne cattell, and mannageth his owne affaires, I ſay, while God doth thus, every man finds ſweet experience of Gods particular providence. As God hath eſtabliſhed thus a diſtinction of propriety, of houſe, and goods, and land among men; ſo God on the other ſide hath eſtabliſhed a Communion of Saints, and Communion of Saints doth not abolish the diſtinction of Propriety, nor the diſtinction of Propriety doth not abolish the Communion of Saints; they may both ſtand together, a diſtinction of the Propriety and the Communion of Saints, God will have us, in regard of poſſeſſion, to have things private and ſeverall that are our owne; but God would have us make theſe things common, in regard of uſe, upon ſeverall occasions: and then a man doth good, when he communicates that good that God hath given him, to the good of others.

Every

Every man must consider with himselfe, wherein hath God enabled me to doe the greatest good? (as *Sambson* knew wherein his strength lay) and then to his uttermost power to doe good, and communicate to others of that which God hath given him: Forget not to doe this, *for with such sacrifices God is well pleased.*

This same doing of good and communicating, may be done many wayes, and mark them, because there is no body may be exempted from this precept of the Apostle, it concernes every man, and every man may doe good and communicate some way or other. Wee are forbid to call our brother, *Racha*; which in the Syriack signifies empty, vacuous: A man empty! saith *St. Ierome* upon that word, how can a man be said to be bare and empty, whom the Spirit of God hath filled and replenished with some gift or other, that hee may communicate, and in so doing doe good?

There are many wayes of doing good: First, a man may doe good to the Publike, or hee may doe good to the Private; hee may doe good to the Church and Com-

mon-wealth in generall, or a man may doe good to some speciall persons in the Church or Common-wealth in particular. And to distribute and doe good, both to the one and to the other, forget not.

For the first, to the Publike, a man may doe good many wayes; These wayes especially come to my mind.

First, a man may doe good to the Publike, by the building, or enlarging, or adorning Churches and Chappels, and Oratories for the service of God. A man may doe good to the Publike, by erecting and endowing of Schools and Colledges for the education of youth. A man may doe good to the Publike, by making High-wayes, and Causeies, and Bridges for the Travellers. A man may doe good to the Publike, by the conveyance of water, that may be usefull either to City or Countrey, and many other things. There are many wayes more that a man may doe good to the Publike in, and to doe good to the Publike, forget not; for with such sacrifice God is pleased. For some such works as I have named, the memory of some good men is blessed to this day, and will be hereafter,

after, from generation to generation, for such publike works.

Then secondly, a man may doe good to some speciall person in Church and Common wealth; and that two wayes:

1. A man may doe good to the body; or,
2. To the soule:

The good that a man communicates, may be either a Corporall, or Spirituall good.

Then doth a man good to the body, to the outward estate I meane, when hee communicates such a thing as is a means of his comfortable being in the state of Nature. But a man doth good to the soule, when he doth communicate such a thing as may be a means of a wel-being here in the state of grace, and of his eternall wel-being hereafter in the state of glory. Now, to doe good both to the soule and body of thy brother, forget not; for with such sacrifice, &c.

I begin with the soule first, that is the principall part. Doest thou see thy brother ignorant of some truth that hee should know, that is necessary to salvation? Thou canst not doe him a greater good then to instruct him. Doest thou see him doubtfull what to

doe? Why then doe him good to direct him. Doest thou see them over-taken with some infirmity? Why then restore them againe, as the Apostle saith, *Brethren, if any of you be over-taken with infirmity, you that are spirituall, restore such a man.* The Greek word is, put him in ioynt againe; hee is out of ioynt, set him right, put him in ioynt with the spirit of meeknesse and gentlenesse. Doest thou see thy brother unruly, and rush into sinne, *as the horse into the battaile*? Thou mayest doe a great deale of good, to admonish and reprove him, to *pluck him* (as *Iude* saith in his Epistle) *out of the fire*, that hee perish not. Doest thou see thy poore brother feeble and weak-hearted? Thou shalt doe a great deale of good then to encourage him. Doest thou see him dejected and cast downe, and almost swallowed up of despaire? Thou canst not doe a greater good then comfort him. These things you may doe. And if thou see thy brother past all help from men, then thou canst not doe a greater good then to pray and beg help for him at Gods hand. And in very deed, that sweet Communion of Saints that we be-
I believe the Communion of Saints,
 that

that Communion of Saints appears in nothing more then the doing of good thus to the soule one man of another; to *edifie* and build up *one another in our holy faith*, to exhort one another to holinesse of life, to *provoke one another to love and good works*, to comfort one another in sicknesse, to mourne one over another for your corruptions: This they may doe when they are together. And then, pray one for another: and that they may do when they are a thousand miles asunder. This is the Communion of Saints. Thus wee may doe good to the soules of our brethren; and to doe this good to the soules of your brethren, *forget not; with this sacrifice God is well pleased.*

To the body we may doe good, in the outward estate, many wayes; I will think of these three especially.

First, wee may doe them good, *defendendo*, by defending of our brother; by defending his person from violence, by defending his goods from ruine, by defending his name from reproach and dishonour. *Pro. 24. 11. Deliver him that is appointed to die, if it be in thy power. Deliverance it is a thing that holy*

Job, among other works of his, hee speaks of this, *I delivered the poore when hee cryed, and helped him that was fatherlesse; I brake the sawes of the wicked in pieces, and took the prey out of his teeth.* If thou canst doe it by thy calling, if thy calling will allow thee to doe it, thou art bound to doe it, to doe that good; to right them when they suffer wrong, either in their person, or goods, or good name; if it be in thy power to right thy brother; doe good that way, defend him. That is one way.

Secondly, thou mayest doe good, *accommodando*, by lending; and indeed, sometimes a man may doe as much good by lending, as by giving. And this is a work of mercy that God requires of his people; mark that place, *Deut. 15. 7, 8. Thou shalt not harden thy heart, nor shut thy hand from thy poore brother; But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.* Thou shalt help and help him wide, so the word is, Thou shalt open wide to thy brethren; and shalt surely lend to them: The Originall word doubles it, *in lending thou shalt lend*; that is, thou shalt surely lend, and lend sufficiently, according to his need. So the

the Old Testament. And Christ in the New Testament saith, *Lend, looking for nothing again,* Luke 6.35. And it is the commendation given to the righteous man, *A righteous man is mercifull and lendeth,* Psal. 112. 5. but then mark the words that follow after too, *hee guides his affaires with discretion.* That is the second way.

Thirdly, a man may doe good, *donando*, by free giving: Of what? That which is according to the necessity of our brother. If he be hungry, then we shall doe good to feed him, to give him bread; if hee be thirsty, we must give him drink; if hee be naked, we must give him clothes; if hee be sick, if it be in our power, wee are to give him remedy; if hee be dead, then to give him buriall, decent buriall; and among the works of charity, and works of mercy, you shall ever find reckoned in Scripture, the buriall of the dead. When the Traitor *Iudas* grudged at the box of Spikenard that was bestowed upon our blessed Saviour, saith hee, *Let her alone, shee hath done a good work towards my buriall.* And, *The Lord shew mercy,* saith David, to the men of *Iabesh-Gilead*, because they shewed mercy to his Master *Saul*. What mercy? Marry they buried his bones.

bones: It is a work of mercy. Thus you see how many wayes there be of doing good and communicating: A man may doe good you see to the Publike many wayes. And then to the Private, a man may doe good to the soule, to the body: To the soule by instructing, by directing, by admonishing, by reprovng, by encouraging, by comforting, by praying for them. A man may doe good to the body, by defending them from wrong, by lending that which is necessary, by giving according to their necessity that aske. And thus to doe good to the Publike, to Private, to the soules and bodies of our brethren, when it is in our power, *forget not*, it is a sacrifice with which God is pleased.

Seeing there are so many wayes of doing good thus, I will set down two Correllaries and Confectaries; two things follow on it.

The first is this, Since there are so many wayes of doing good, certainly as long as wee live here in this life, wee can never want oportunity of doing good, some way or other. That is the first. We cannot want oportu-

opportunities of doing good, there be so many wayes to doe it, either a man shall find some ignorant poore body that hee may instruct, as *David* did, *Come yee children, hearken unto mee; I will teach you the feare of the Lord.* Or a man may find some person wronged, whom hee may help and succour, as *Iob* did. Or a man may sit in his rent doore, and find some stranger passe by that hee may entertaine, as *Abraham* did. Or a man may find some fatherlesse children that hee may bring up, as *Pharaohs* daughter brought up *Moses*. Or a man may find some naked person that hee may clothe, as *Dorcas* did. Or a man may find some wounded person, which if hee have the gift and skill of healing, hee may heale, as the good *Samaritane* did. I might goe further: It is impossible while thou art here but thou shalt meet with opportunities of good doing; wee cannot want them.

Let none excuse themselves with this, that they have no opportunity of doing good; they may have daily, either to doe good to the soules, or the bodies of some; or perhaps both to soule and body. *I must worke,* saith our Lord, *while it is day; the night commeth*

when no man can work. The day is the time of life, we must follow our Lord in this world while it is day; while you have more time here is the time to work good: The night comes; when death comes there is no more time then to doe good. *Eccles. 9. 10.* whatsoever thine hand shall find to doe, faith Solomon there, that is, whatsoever God hath enabled thee to doe, whatsoever good, doe it with all thy power; Why? there is neither working, nor judgement, nor knowledge, nor invention in the grave, whither thou goest.

Thinke of that; you are going now to your grave, you know not how long or how short a time it may be before you come there; therefore whatsoever thy hand shall find to doe, whatever good God hath enabled thee to doe, doe it with thy power; for there is no doing of good in the grave, whither thou art going.

Thus the Romane Emperour is commended by St. Ierome, and hee deserved commendations indeed, and Ierome propounds his example and saying to others, as commendable; Thus the Romane Emperour would every night call himselfe to account what good

good he had done that day, and if he found
that all the day long there had been no good
done, he would cry out to his friend, Friend,
I have lost a day. A great losse it seemd
to him, but to us Christians a greater losse,
that know we must make account to God
for every day of our life, what good we
have done in it.

And surely considering in our selves how
much good God requires at our hands, first
in our generall calling as wealthy Christians;
and then in our particular calling, according
to the places we hold in Church and Com-
mon-wealth, and in our private families,
it were not good to let a day, or every day to
doe somewhat, as that Painter that would
never have a day passe over his head with-
out some line drawing, nor should not suf-
fer one day to passe over our heads without
some good work done, for our good worke
every day. Since there are so many oportu-
nities of doing good every day, never suffer
a day to goe over our heads without some
good.

The Scripture saith of the devil, hee be-
stirres himselfe, and the reason is, because hee

knoweth that his time is short. How much more
 should wee bestire our selves then to doe
 good, knowing that our time is shorter
 then his. *While wee have time*, saith the Apo-
 stle, *Let us doe good to all*. The word is not
 in the Greek; but *while wee have opportunity*,
 so wee read it in the new Translation, *While
 wee have opportunity to doe good*, Gal. 6. 10. Now
 as long as wee live here, a charitable heart
 will never want opportunity of doing good,
 we shall still have opportunity to doe good;
 but when wee are gone there is no opor-
 tunity of doing good; there is no doing
 good after; but then wee are to receive for
 that wee have done already, whether good
 or evil.

Excellently Origen, (with which I will
 conclude this point) saith hee, The six a-
 ges of our life are as the six dayes of the
 week, they are dayes to gather Manna in;
 but the day of death, that is our Sabbath,
 there is no Manna then to be gathered; it
 is no day to gather Manna when wee are
 dead; but then we shall eat that we have
 gathered before. There is no doing good
 when wee are dead, but wee then come

to receive for the good wee have done before, if wee have done it; therefore, To doe good, and to communicate, forger not. That is the first Correllary.

Now The second is this, that, Since there are so many wayes of doing good, there is no man exempted from doing good, there is no man but may doe good some way or other. Indeed, rich men must be rich in good workes; they that have a great deale of goods, must doe a great deale of good. But there is no man so poore that may challenge freedome from this doing good, because hee is poore; Harken what the Apostle saith, *Ephes. 4. 28. Let him that stole, steal no more; but let him labour with his hands, working that which is good, that hee may communicate to them that need. See, the poore labouring man, that labours with his hands, hee must not bee free from doing good. John Baptist, when hee was asked of the people, What shall wee doe? Marry, saith hee, Give that hath two coats, let him impart to him that hath none; and hee that hath meat, let him doe likewise, Luke 12. 11. Let him that hath two coats,*

hee saith not, Let him that hath son coats, a
number of coats, but him that hath two
coats, let him part to him that hath none.

Our blessed Lord did live upon that
which good women gave him; that you
shall see if you look *Luke 8. 3.* there it is said,
that *Mary Magdalene*, out of whom hee had cast se-
ven devils, and *Joanna*, the wife of *Cbaza*, *Elerods*
sterling, and *Susanna*, and other women mingled un-
to him of their substance. Christ lived upon that
that good persons gave unto him; yet out
of that that was given him, hee was ydnot
to give almes; you may perceive that by
that speech of the Apostles, when our Lord
had bidden *them*, *That hee did not quickly*, they
did not know what he meant, but did think
that hee would have them provide some-
what, or to give somewhat to the poore, *Ioh. 13. 29.*
To give somewhat to the poore. Our Lord
himselfe lived upon that which was given
him, yet hee himselfe, out of that which was
given him, gave to the poore. was asked of good persons
The *Macedonians* are commended by *St.*
Paul for their great liberality, that whereas
they were poore, I, deeply poore, it was
deep poverty, so the word is, profound po-
verty,

verty, deep poverty, as the Apostle speaks, 2 Cor. 8. 2. it was poverty, deeply poverty, yet they abounded in liberality for all that. You know the woman in the Gospel cast in but two mytes into the Treasury, but it was all that ever shee had; it was but a little money, but it was great charity, a great worke of charity, all that ever shee had.

When the Crieple asked an almes of Peter and John coming to the Temple, say they, Silver and gold wee have none; but such as wee have, give wee thee. If thou have no silver and gold to give, that thou canst not give that, yet give such things as thou hast.

The widow of Sarepta had no gold nor silver to give the Prophet, shee gave him a cake; shee lost nothing by it; you know the story. Our blessed Lord saith, *Whoever shall give a cup of cold water to a Prophet, in the name of a Prophet, shall not lose a Prophets reward.* If thou canst not doe good with thy ~~now~~ money, that thou hast none to give, doe it ~~on~~, thou must doe good that way. Thou shalt find some ignorant persons, instruct them. Thou shalt find some doubtfull, that know not what to doe, direct them. Thou shalt

Shalt find some poore comfortlesse creatures,
 speak comfort to them, speak kindly to them,
 speak to their heart. *Solomon* tells us, *Pro. 24. 16.*
Faire words are an honey-combe, sweetnesse to the soule,
health to the bones. If thou canst not doe what
 good thou wouldest, why yet be willing
 to doe what good thou canst; doe that
 thou art able to performe, and God will
 accept thy willing heart, man, as hee did the
 willing heart of *Abraham* to offer his sonne,
 though hee did not offer him; and the wil-
 ling heart of *David* to build him an house
 and Temple, though hee built it not.

In a word, (to draw to a conclusion) e-
 very man must give according to his abili-
 ty, as God hath enabled him; and God looks
 not for small things from rich men. In the
 sacrifices of the old Law, in the voluntary
 free-will offerings, the *Iewes* had this Ca-
 non, that if a poore man brought a rich
 mans offering; God accepted of it: As, a
 paire of turtle doves and two young pige-
 ons was a poore mans offering, and ano-
 ther offering for rich men. If the poore
 man brought a rich mans offering it was
 accepted; but if the rich man brought in a
 poore

poore mans offering, if a rich man came with a paire of turtles or two young pigeons, this was not accepted; every man must give according to his ability.

Wee are not lords of that wee possesse, but stewards and bayliffes; and the greater bayliwick, the greater account. To whom God hath given but one talent, he shall make account but for one; but to whom God hath given two, hee shall make account for two; and to whom five, hee shall make account for five. Thus as our gifts increase, so our account increaseth; according to the cost that God bestoweth on the ground, he looketh for fruit: of some ground it is enough if it bring forth *thirty fold*, but of some ground God looks for *fifty*, and of some an *hundred fold*. And they that have a great deale of goods, if they doe not a great deale of good with it, they must look for a great deale of punishment. And how little goods soever we have, we must doe good with it.

You shall heere many say, If I had so much as such a man hath, I would doe a great deale of good.

I marry, a great deale of good: But first,

Dd

Why

Why should God trust thee with a greater estate; when thou wilt not doe good with that thou hast? Why should thy father put into thy hands a greater stock; when thou wilt not imploy that little? *Be faithfull in little,* and then God will increase that; as the widows oyle; and thou shalt have the blessing. *To doe good, forget not.* You have heard the thing exhorted unto; Now the manner; *Forget not to doe it.*

In a word, I will not stand upon it. It seems that we can easily apt to forget to doe good, if we be not called upon. Therefore our Apostle (for I take St. Paul to be the Author of this Epistle) when hee writes to Titus the Minister of the Church, saith hee, *Put them in remembrance, put them in mind to doe good.* It is one of his charges hee gives, *Tit. 2. Put them in mind to doe good.* It is a part of our duty to God; to put you in mind to doe good; that you may not forget it. In Gal. 3, you shall find there; that the Apostles Paul, and Barnabas, and the pillars among the Apostles, those three gave the hand of fellowship to Paul and Barnabas, that they should preach to the

the Gentiles, and the other to the Jewes; and there was nothing agreed upon but only this among them, that they should remember the poore wheresoever they came: whether it were Peter, James, and John, that preached to the Jewes, or Paul and Barnabas to the Gentiles, this was covenanted and agreed on among them, to remember the poore. Still to mind them.

Therefore people must not take it ill at the Ministers hands, if the Ministers be still calling upon them for doing good and communicating: it is part of our duty to call on you, that you forget not to doe good. And I could use many Arguments to perswade you still to remember to doe good; but thus much only you must know this, I will speak of this one thing, and then I have done.

That, That God then forbids to doe ill, hath commanded us also to doe good. It is not enough for a man not to doe ill, but hee must doe good too. Innocency is a good thing, to doe no hurt, but innocency is not enough to salvation. It is not enough for us that we doe no hurt, we must doe good

100. That God that forbids us to vex the stranger, commands us in another place, to entertaine strangers : That God that in one place forbids us to grieve the widow and fatherlesse children, hee commands us in another place to relieve them : That God that forbids us to take the cloathing of a poore man for a pledge, commands us in another place, to cleathe poore naked men : That God that forbids us to doe ill to any man, commands us to doe good to any man : That fearful sentence, Goe yee cursed into everlasting fire, it shall not be onely for doing ill, but it shall be for not doing good ; I was hungry, and yee fed mee not ; I was thirsty, and yee gave mee no drink, &c. and because you did not to one of these little ones, you did it not to me.

101. All the trees planted in the house of God, are called trees of righteousness, Iſai. 61. they must bring forth fruit ; their leaves must be for medicine, and their fruit for food ; there must be good. God cannot indure that we should grow unprofitable ; let every man take heed how hee growes unprofitable ; that there come no good of that hee doth : Take heed of unprofitablenesse, the unprofitable servant is bound hand and foot ; the unprofitable chaffe is scatter-

scattered with the wind; the unprofitable fig-tree is hewen down; the unprofitable sallow is cast on the dung-hill; God cannot endure unprofitablenesse. I will conclude with that place, Ezek. 15. 2. The Lord asks Ezekiel, Son of man, what is the vine tree good for? The vine brings fruit, it is good and comfortable for God and man, in Iothams parable. But God meanes the unprofitable vine tree, if it bear no grapes, what is it then good for? can you make a hook or nail of it, to hang a vessell on? You may doe it with other trees, if they grow unprofitable; the fig-tree, or the apple-tree, or others, when they are unprofitable and beare no fruit, you may make a pin of them to hang a vessell on; but the vine, what is it good for? surely it is good for nothing but the fire; from one end to the other of it, you cannot make a pin to hang a vessell on. So either there must be grapes, there must be fruit, or woe and eternall perdition. *To distribute, and to doe good, forget not; for with such sacrifices God is well pleased.*

are spiritual sacrifices; Prayer is
Thanksgiving another, and Reuerence another.
But the thing
that is offered to God in all these spiritual
sacrifices

De 3

Heb.

Heb. 13. 16. To do good, and to communicate, forget not; for with such sacrifices God is well pleased.

Exhortation is an Exhortation; and the Reason to enforce it. The Exhortation is, To do good, and to communicate. And then doe we doe good, when we doe communicate that good that God hath given us, to the good of others. We have done with the Exhortation; We come to the Reason that the Apostle useth to enforce the Exhortation which is, For with such sacrifices God is well pleased. And He saith not, With such sacrifices God is well pleased, but with such sacrifices. There are spirituall sacrifices; Prayer is one, and Thanksgiving another, and Repentance another, and Beneficence another. But the thing that is offered to God in all these spirituall sacrifices,

sacrifices, is the heart. A devout heart in Prayer, a broken heart in Repentance, a gracefull heart in Thanksgiving, and a tender compassionate heart in Beneficence. And it is the tenderneffe, and compassionareneffe, and the charitablenesse of the heart that makes it a sacrifice to God, and well-pleasing to him, and accepted of him.

Againe, hee doth not say, This is such a sacrifice as God requires, (though hee doe require it too) but, This is such a sacrifice as God is well pleased with. It is motive enough to perswade a good child to do this or that, if it be a thing that will please his father. It is motive enough to perswade a faithfull honest-hearted servant to doe a thing, to tell him, This will please your Master. It is enough to perswade any good subject to doe this or that, to assure him the thing will please his Sovereigne. It is motive enough to a Christian heart, to perswade him to do good and to continue, to assure him, that this is a thing that God is well pleased with.

But yet it is not every work done, nor every thing that is in it of the substance of a good

good work, that is pleasing to God, there is more required then so, to make a sacrifice acceptable to God.

There is something required in the doer; and, There is somewhat required in the thing done.

There is somewhat required in the doer. First, hee must be in Christ, that will offer a sacrifice acceptable to God. Take these Rules:

First, If the person of a man please not God, his works can never please him. God accepted Abel, and his sacrifice: Abel first, and then his sacrifice. God never accepts a mans offering, till first hee accept of his person. Now God accepts of no mans person, but in Christ; *this is hee, in whom I am well pleased.* The Apostle calls Christ, *the Sonne of Gods love*; and there are none that ever God loves, but hee loves them in his Sonne, *the Sonne of his love*, Col. 1. 13. That is one ground.

Another is, Though a work be good as it comes from the Spirit of God, the Author of all goodnesse, yet it cannot come thorow our fingers, but wee soyle it: *All our righteousnesses are as filthy rags.* If God should bee
 extreme

extreme to marke what is done amisse, in our best
 works, *who were able to abide it?* Even as the of-
 fering of the children of Israel, it was called
 a holy offering; yet as holy as it was, there
 was some iniquity in that holy offering; but
 that was laid on *Aaron*; and when hee bare
 the iniquity of all the other, the men and their
 workes were accepted. So it is here, the
 workes of a Christian man may be good
 workes, good in substance, because they are
 works that God requires at his hands. Then
 they may be good in the fountaine, when
 they spring from the Author of all good-
 nesse. And good in the end, because they are
 done to the glory of God, and the good of
 our brethren. But yet as there was some ini-
 quity did cleave to the holy offering of the
 children of Israel, (as holy as it was) so there
 is some iniquity cleaves to our good worke,
 how good soever it be: when that iniqui-
 ty that cleaves to our workes is laid upon
 Christ, *who in his owne body on the tree, bare the*
iniquity of us all, then our persons and workes
 are graciously accepted, and all the iniquity
 that cleaves to our workes mercifully par-
 doned. This is the first thing; What is re-
 quired

quired in the doer, to make his beneficence acceptable to God.

But here is not all, there is something required in the thing done ; and that I shall shew you in the remainder of the time, by Gods grace: And I shall lay it down in foure Rules.

The first is about the end. And you must not wonder that I begin at the end ; for howsoever the end is the thing last attained, yet it is the thing first intended ; it is the first thing in a mans intention. And besides, God regards not so much *quid*, as *propter quid* ; not so much what we doe, as for what we doe. A man may doe good works for ill ends, and then hee must not look that God should accept them. It is the end that commends the action. Now there are three ill ends of doing good works.

One end that some propound to themselves in doing good works, is, to make satisfaction to divine iustice, for the sins they have committed. The Apostle would have us doe good works for necessary uses ; but God never appointed this use of good works. Our good works may be tokens of our secret predesti-

predestination, they may be fore-tokens of our future happinesse; but to think that by doing good wee can make recompense and satisfaction to divine iustice, and appease the infinite wrath of God for sinne, before the which the very Angels themselves are not able to stand, it is a senselesse and gracelesse fancie; tending much to the dishonour of Christ, and that all-sufficient satisfaction that hee hath made for the sinnes of the world, when hee offered up his flesh a sacrifice of a sweet smelling savour to God. That is one ill end.

Secondly, some propound another end; that is, to merit eternall blisse by it: And our English men, Rhemists, Romish, English men by birth, and Rhemists by education, and Romish by profession, oft times stand to it, to prove that good works are truly and properly meritorious, *ex condigno*, even of very condignity: In so much, say they, in their Comment upon *Heb. 6.* Good works are so farre meritorious, that God were uniuert if hee should not give heaven to our good works; hee were uniuert, if hee should not yeild heaven to our good works. This is the

onely place wherein they can find the name of merit ; onely because the vulgar Latine hath it ; and they doe in this place stand to prove the Doctrine of Merit, upon that word *merit.*

Give mee leave a little to shew you, that good works cannot be meritorious: I will give you these reasons.

One principall condition in a meritorious work is this, It must be done by a mans selfe: How can a man be said to merit any thing by a work that himselfe doth not, but another doth it by him, or in him? Now, you know, there is no good work that wee doe of our selves, God works all our good works in us, Hark how the faithfull pray in the Prophet, *Lord, thou hast wrought all our works in us*, Isai. 26. 12. Our new translation reads, *in us*, our old, *for us*: The word in the Originall will beare either the one or the other; take it as you will, *in us*, or *for us*, God hath wrought the work; *Lord, thou hast wrought all our works in us*, and *for us*.

First of all, it is from Gods grace that we are enabled to doe good works, what works soever they be, it is grace that enableth us to doe them. And then, when we are enabled,

it is from grace that wee are willing to doe them; both our ability, and our willingnesse to doe good, are from God. Look how the Apostle speaks, *2 Cor. 8.* saith he there, *I would have you know the grace that is bestowed on the Church of Macedonia.* The grace that was bestowed on them, what grace was that? You may see in the two next Verses; nothing else but their willing bounty, even above their power, to doe good; For, saith the Apostle, *Vers. 3. to their power, I beare them record, yea (quoth hee) above their power:* There was the grace that was bestowed on them, they were willing to doe good.

So then, have wee ability to doe good, it is of grace; have wee willing hearts to doe good, it is of grace. Doe we then any good, wee must shout as the people, *Zech. 4. 2.* and cry, *Grace, grace, unto it.* Double the word, *Grace, Grace.* Grace in enabling us, and grace in making us willing too: All is of God. So if a man doe a good work, hee is more indebted to God for it; God is not indebted to him, but hee to God in making him able; and he is indebted to grace, for making him willing; hee can merit nothing.

Then mark a second Reason, how good works cannot be meritorious; Merit is *Opus indebitum*, it is above a mans desert; it is a work that is not due, that a man is not bound to doe; for a man can merit nothing by doing that that hee is bound to doe already: hee should transgresse, if hee did not doe it; but hee merits nothing by doing that that hee stands bound in many bonds to doe already. Doth the Master thank his servant for doing that that is commanded, *Luke 17. 9. Even so,* (saith hee) *when you have done all you can, say, We are unprofitable servants.* If wee will merit any thing at Gods hands, wee must doe somewhat that wee are not bound to doe. I, but how farre short come wee in the things we doe, of that that wee are bound to doe? we are so farre from doing more, that when we have done all wee can, wee are unprofitable servants. How much more unprofitable, saith *Ierome*, when wee come short of that which God hath commanded?

Thirdly, good works cannot be meritorious; I prove it thus: There must be some proportion between the work that is done, and the reward that is given of condignity.

Now,

Now, I pray, consider but what that reward is that God hath promised; not according to the worthinesse of our works, you must not think so; but of faith, of free mercy hee hath promised a reward: And what is it? Look in 2 Cor. 4. 17. see what it is, the Apostle calls it there, *a farre more exceeding, eternall weight of glory. These light, momentary afflictions, saith hee, procure to us a farre more exceeding, eternall weight of glory.* Mark; First, it is glory that God hath promised for a reward. Secondly, it is more then so, it is a weight of glory. Nay yet more then so, it is an eternall weight of glory. Nay yet further, an exceeding, eternall weight of glory. So farre our English can carry it; but our English cannot carry it so farre as the Greek, for there it is, an exceeding exceeding. The Apostle could not tell what to make of it, it was so much: He made as much as he could, A glory, a weight of glory, an eternall, an exceeding eternall weight of glory, an exceeding exceeding weight of glory. Now I would ask, I pray, what proportion can be between a little poore temporall service that wee doe, and such an eternall, exceeding, exceeding eternall weight of glory?

I will say no more concerning this point of merit.

Let us never talk of merits, they were all lost in the first *Adam*, we lost all merit in him: Let grace alone reigne in Christ, Let us say with *Bernard*, My merit is the Lords mercy. Let me have no merit, that will exclude grace: and, saith hee, there is no place for grace to enter in, when merit hath taken up all the roome before it comes. Therefore that is no right end.

Thirdly, there is a third end that some propound of doing good; that is, glory from men. Vaine men seek vain-glory. Thus did the Pharisees, they would doe a great deale of good, but they would doe it so that they might be seen of men to doe it. And indeed, it is lawfull for men to be seen to doe good, and our Lord would have us so to doe good, that wee may be seen of men to doe it, to *let our light so shine before men, that they may see our good works, and glorifie our Father which is in heaven.* If you be afraid of Spectators, you shall have no Imitators. If there be none to see you, there will be none to follow you. It is lawfull for a man to be seen to doe good, but
men

men must not doe good to be seen; for then they shall have their reward of men, they shall have none of their Father, God.

There belong two things to every good work:

There is the { Glory } of the work.
{ Reward }

The reward, God is pleased out of his free mercy to us in Christ to allow us that; hee allowes us the reward, but not the glory of the work; that must be his owne, and *hee will not give that to another*, as hee saith. If we deprive God of the one, we must look that God should keep us from the other: If wee keep from him the glory of the work, God will keep us from the reward of it. These are ill ends of good works. We must not do them to satisfie the iustice of God for sin, or with opinion of meriting eternall blisse, or to be seen of men to doe them.

What is the end then of good works?

Briefly, in one word, The end of all good works is the glory of God, in the good of our brethren.

And Gods glory is such a thing, as we are

born to that end, to set forth the glory of God. As the Grace of God is our Alpha, so the Glory of God must be our Omega. As the Grace of God is the beginning from whence all things come, so the Glory of God must be the end, to which all things must be referred: *Of him, and through him, are all things; to him be glory for ever and ever.* And we cannot bring greater glory to God, and his holy Truth and Religion that we professe, then by doing good works. When men see our good works, and see how pitifull and tender-hearted we be, what bowels of compassion we have to our poore afflicted brethren, they cannot chuse but glorifie God, and acknowledge and say, *Surely this is the seed that God hath blessed, Isai. 61. 9.* So much concerning the first Rule that I give you. Would you make your beneficence and good works that you doe toward your poore visited brethren, pleasing and acceptable to God? doe them to a right end, to Gods glory, and your brethrens good,

I come to a second Rule; the former was about the End, the second is about the Fountaine, from whence our good works must flow. And what is that? Compassion. If we
will

will make our good works pleasing and acceptable to God, they must flow out of a pitiful heart. If you instruct an ignorant man, which is a good work, it must be out of pity of his ignorance; if you feed a hungry man, it must be out of pity of his misery. The distribution of our goods to the poore, is accounted a work of charity, and so it is a great work of charity; if a man should doe as *Zacheus* made an offer, *give haife his goods to the poore, and if I have wronged any man, I will restore it foure-fold,* you would account that a great work of charity; but suppose a man should give all his goods to the poore, you would say that were a transcendent work of charity; and it is true indeed: Yet see, a man may do even this transcendent work of charity, and have no charity. For, mark the Apostles speecch, *1 Cor. 13. 3. If (saith the Apostle) I should give all my goods to the poore, and have no charity:* See, a man may give all that ever he hath to the poore, and yet have no charity; because that which hee gives comes not from a charitable, compassionate heart. Holy *Iob* doth not only tell of his works of charity, but hee tells out of what ground hee did those works of charity, out of what

fountaine those works of charity flowed; and what was that? His compassion: *Did not I weep for them that were in misery? was not my soule grieved for the poore?* Job 30, 25. The works that a man doth, if hee will make them a pleasing and acceptable sacrifice to God, they must come out of a fellow-feeling of his brethrens necessities.

It is said of our blessed Saviour in the Scriptures, *He went about doing good.* It is true, he did; his whole life was nothing else but a going about, doing good. And be pleased to mark what you read again in the Gospel, you shall find that some of our Lords works that hee did, were works of charity; and that he did, he did it out of compassion; and the Scripture notes it to us, that it was out of compassion he did it. Let me shew some for example.

Our blessed Lord cleansed Lepers, and it was out of very compassion to them that hee cleansed them; the Scripture observes it so, *Iesus had compassion on them, and said, I will, be thou cleane,* Mark. 1. 41. In another place wee find, they brought many sick to Christ, and our Lord laid his hands on them, and healed them all; and it was out of compassion that hee
healed

healed them, *Hee had compassion on them, and healed their sick*, Mat. 14. 14. In another place, you know the miracle that our Lord wrought, he fed foure thousand men, besides women and children, and with a few barley leaves and fishes; yet it was out of compassion, so hee tells his Disciples, *I have compassion on the multitude, they have been with me three dayes fasting*, Mat. 15. 32. Againe, in another place, our blessed Saviour touched the eyes of the two blind men, and they received their sight, and followed him: and it was out of very compassion that he touched them, himself was touched with compassion, before he touched their eyes; *So Iesus had compassion on them, and touched their eyes*, Mat. 20. ult. I will alledge no more places but one: You find that our blessed Saviour raised a young man at Naim, that was dead, and carrying to buriall; hee touched the coffin, and raised him again to life; and it was out of compassion; not to the young man, for it may be his estate was happy; but to his mother: the Scripture gives the reason, *shee was a widow*; and the name Widow, is a name of compassion; therefore out of compassion hee saith, *Weep not*: and hee touched

the coffin, and restored her sonne to life, *Luke 7. 13.* I could alledge many places more, but these shall suffice. Mark, I pray, onely a phrase of Scripture you shall find *Isai. 58. 10.* *If* (saith the Prophet there) *thou shalt draw out thy soule to the hungry*; he saith not, *If thou shalt draw out thy purse*, though that be somewhat, or draw thy meat out of thy cupboard, or thy garments out of thy presse, and give to a poore wretch; but, *If thou shalt draw out thy soule.* The soule must be drawn out first; and if a man can once draw out his soule to a poore wretch, it will make him draw out his purse, if hee have it; he cannot but draw out his purse, if hee have drawn out his soule. Therefore saith *Iohn, 1 Ioh. 3. 17.* *If a man* (saith hee) *bath this worlds goods, and shall shut up the bowels of compassion upon men*; hee doth not say, *If hee shut his purse*; but, *if hee shut up the bowels of compassion upon them*, *how dwelleth the love of God in him?*

And while I name the bowels of compassion, let me tell you, that word where it is said that Christ was moved with compassion, the Greek is, *εωλεγχυισθη*, wee cannot expresse

presse it in English, it is a name from bow-
 els, he was moved in his bowels: That com-
 passion in Christ, and that that hee would
 have us to shew to our brethren, it is from
 the bowels. Therefore Mr. Beza translates
 the word, (he knowes not how to expresse
 it in one word; it must be an inward moti-
 on) I think wee call it, the *yearning of the bowels*;
 the bowels must yerne in us. When wee
 see poore miserable wretches, wee must not
 onely relieve them, but this reliefe must be
 done out of pity and compassion, and tender-
 nesse of heart to their misery. If we would
 have our sacrifice of beneficence acceptable
 and pleasing to God, there are two things in
 beneficence, in doing good, the inward affe-
 ction of the heart, and the outward act of the
 hand; they should not be parted, they should
 goe together: Not only the inward affection
 of the heart, but the outward act of the hand;
 nor only the outward act of the hand, but it
 must proceed from the inward affection of
 the heart.

But thus much, I can tell you one case,
 wherein God accepts the inward affection,
 without the outward act of the hand: Some-

times

times God enables not a man to give a gift, then hee accepts of the good affection, and a pitifull heart to our brethren. Where God doth not find an ability to performe, there he accepts of a willing, loving, tender, charitable heart to our brethren; hee accepts of the inward affection to our brethren. I can tell you, I say, this case, wherein God accepts of the inward affection, without the outward action; but I cannot tell you any case, wherein God ever accepts of the outward action, without the inward affection. The outward act of the hand, it may be, may be more acceptable to the man that stands in need, and receives; but the inward affection is that that makes it a sacrifice pleasing and acceptable to God. That is my second Rule.

I come to the third and fourth; I will but touch them briefly. The third Rule is about the matter and substance of good works; Good works must be done with that which is our owne: It is a sacrifice wee find here, and wee must not offer in sacrifice to God, that which is not ours. In *1 Chron. 21. 24*, David comes to *Araunah* the Iebusite, to buy the threshing-floore, to make an Altar there to God,

God, and *Araunah* bountifully offers him, Nay, my lord, you shall not buy it of me, I will give my lord this, and my bullocks for a burnt-offering, and I will give my threshing instruments to burne the offering with, and I will give wheat for a meat-offering; I will give all, I will give, saith hee. No, saith *David*, I will take nothing of gift, I will not offer to God any thing that cost me nothing; nay, if it cost me nothing, I will not offer it to God; but I will buy it at a price, and then I will offer it to God. We may not offer to God that that cost us nothing, but that that cost us labour, and industry, and the sweat of our brows; that that we have gotten by hard labour and paines in our calling, let that come, and it is welcome to God. God cannot be pleased with a mocking sacrifice. I pray, who would be contented to be mocked? The son of *Syrach*, *Eccles.* 34. 18. hee tells us, that he that offers an unrighteous sacrifice, of unrighteous goods, hee offers a mocking sacrifice to God: It is a mocking sacrifice, and will God be pleased to be mocked? why, our selves would not, saith *Gregory*. Whatsoever in our sacrifice that we offer to God is ill gotten, it is

so farre from appealing the wrath of God,
that it provokes him much more.

It is a thing somewhat observable, that in
the Scripture our almes-deeds are called right-
eousnesse, our beneficence is called righte-
ousnesse in many places in Scripture; *The good
man is mercifull and lendeth, &c. He scattereth abroad,
and gives to the poore; his righteousnesse endureth for e-
ver: that is, his almes-deeds. Psa. 112. 9.* And
the Apostle prayes for the *Corinthians*, that God
would please to increase the fruits of their
righteousnesse, *2 Cor. 9. 10.* that is, their bene-
ficence; beneficence is called righteousnesse.
And that which we read in *Mat. 6. 1.* *Take heed
that you doe not your almes before men,* the vulgar La-
tine reads it, *Take heed that you doe not doe your right-
eousnesse before men.* Master Beza reads it so too;
and hee saith withall, that in two of the an-
cientest Greek copies that hee hath, it is so.
The Syriack Interpreter reads it so too, *Take
heed that you doe not your righteousnesse before men.*
Nay, I shall tell you more, that Christ hee
looked in on them that put or cast money in
the Treasury. Now what was that? It was
a chest at the doore, (as your poore mens box)
in which they were wont to cast money, as
they

they passed by out of the Temple: And this the Hebrewes called, The chest of righteousness, not the chest of mercy, or of charity, but of righteousness.

Why should our almes deeds be called righteousness?

I could give you many reasons, but let this suffice now at this time, Because God would have that to be righteously brought in, that is charitably laid out: we must lay nothing charitably out, but that which is first righteously brought in: that must be laid out to good uses, that is gotten by good means; let it be righteously gotten, and then it will be a sacrifice pleasing and acceptable to God. That is my third Rule: It must be our owne that we give.

The fourth and last Rule, that I will but name to you, is this, about the manner, that it must be done cheerfully. The first Rule was about the End, It must be done to a good end. The second Rule was about the Fountain whence it must flow, A pitifull heart. The third Rule was about the Matter or Substance, It must be our owne. The last Rule is about the Manner, It must be done

with alacrity and cheerfulness.

And this cheerfulness must appeare, first, in the countenance; A man must not give with an angry, unwilling countenance.

Then it must appeare in the words of a man; for a man may peradventure undoe a good work, with ill words; hee may bring a blemish on a good work, with ill words.

Fair words are as an honey-comb, sweetnesse to the soule, and health to the bones. As there must be compassion and bowels, so there must be grace and favour in the lips. A good word sometimes may doe more good then a good deed, to cheere and comfort a poore soule, and revive it.

Thirdly our cheerfulness must be shewed by our speedy giving; hee gives twice, that gives quickly; and a man blemisheth his good work, that delays it. There is so much taken from the vworth of every vwork, by how much it sticks longer in the fingers of him that doth it.

Now you see, brethren, how you may make good vworks pleasing and acceptable to God: Your persons must be first in Christ. Then, you must have a good End; you must

not

not propound to your selves, to make satisfaction to divine iustice, or to merit eternall blisse, or to think thereby to be seen of men, for vain-glory and popularity; but your end must be Gods glory, and your brethrens good. And then, this must flow out of a pitifull heart, *Pro. 14. 21. Hee that hath pity on the poore, blessed is hee.* Hee saith not, He that gives to the poore; yet he would not have it a barren, fruitlesse pity; but the meaning is this, Hee that pities the poore, and gives out of pity, blessed is he. Then again, it must be your owne that you give; it must not be a burnt-offering of goods gotten by rapine, and by ill meanes.

Then lastly, it must be done with cheerfulness; cheerfulness shewed in the countenance, in words, in speedinesse and readinesse to give. If it be thus, then it is a sacrifice acceptable to God.

Nay, I will goe further, God will reward such a sacrifice as this; you shall be sure of a reward at the hand of God: Though not for the merit of the work, (away with merit, talk not of that) yet you shall have a reward, through the free mercy of God in Christ.

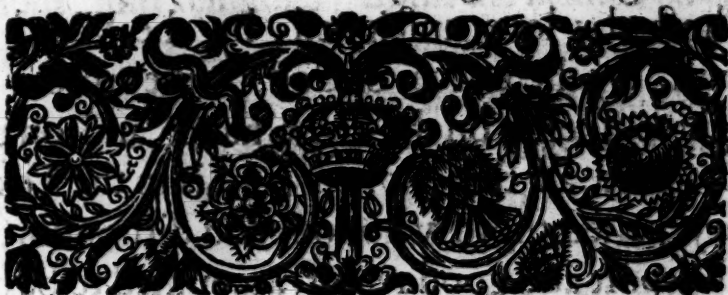
That is lost, you say, that is bestowed on an unthankfull person; but, as *Luther* saith, if a man will not doe good unless he can find a thankfull man, let him look another world to doe it in, this is not a world for him; if one of ten give thanks, it is enough: it was so with Christ, one Leper comes of ten; but yet though men prove unthankfull, they will not seeme to requite; though men forget, yet our good God will not forget. Hark what saith the Prophet, *Mal. 3. 10.* Bring yee all the tithes into the store-house, that there may be meat in mine house; meat for the reliefe of the Levites, and so for the poore; for there went part that way too; that there may be meat in mine house, and try me now herewith, saith the Lord of Hosts, if I will not open you the windowes of heaven, and poure you out a blessing from thence. Try me: Beloved brethren, you have tried many men, and you have made ventures, some perhaps to the furthest parts of the world; some have made ventures in this Kingdome; and you dare trust this man and that man with your estates and goods, and it may be some have cozened you of a great deale; this may be lost, Man is deceitfull on the weights, lighter then vanity it selfe; but trust

trust God with somewhat, venture somewhat to heaven: you venture in giving to the poore, you make it a hazard; but you never make so safe a return of any commodity in the world, as that that you give to your brethren.

Riches we call the muck of the world, I would we did account it so as we call it, the muck of the world. May I give you a simile from your selves; A heap of muck as it lies in the yard it doth no good, but carry it abroad into your pasture fields, and spread it, and you find the benefit of it: Thus it is, as long as your money and your goods lie heaped with you, it doth no good; carry it abroad and disperse it, as the Scripture saith, *Hee hath dispersed and given to the poore*, Psal. 112. it is taken from dung spread in the field; lay it out upon your poor brethren, and look for an increase; if you have it not in this life, assure your selves you shall have it in the life to come; if you have it not in outward blessings, you shall be enriched in grace here, and in glory hereafter. To which the Lord bring you, for his sake that hath dearly purchased it for you, Iesus Christ the righteous, *Amen.*

FINIS.

that God with some what, venture some-
what to heaven: you venture in giving to the
poore, you make it a hazard, but you never
make it a loss: for of any commodity in the
world as that that you give to your brethren
Riche we call the muck of the world, it
would be an account for as we call it the
muck of the world. May I give you a little
from your love, a heap of muck will strain
it and it will be good, but carry it abroad
into your pasture fields, and spread it, and
you find the benefit of it: Thus it is, as long
as your money and your goods lie trapped
with you, it doeth no good, carry it abroad
and dispose it as the Scripture saith, the sub-
stance is mine, but the use is for the poore.
from being spread in the field, lay it out upon
your poor brethren, and look for an increase,
if you have it not in this life, what will you
you shall have it in the life to come, if you
have it not in our world, things you shall be
conducted in grace here, and in glory hereafter,
to which self, bring you for his sake that
hath dearly purchased it for you, Jesus Christ
the righteous. Amen.



A
SERMON PREACHED

at *Pauls*, Novem. 14th.

Anno Dom. 1641.

2 CORINTH. 6. 8.

By honour and dishonour, by evill report and good report, as deceivers and yet true.



He words doe refer to the 4th.
verse, wherein the blessed
Vessell of election, *St. Paul*,
beginneth to shew, how
hee and *Timothy*, and other
faithfull Ministers of *Jesus*
Christ, did approve themselves to be so, by ex-
ercise of patience, by purenesse, by knowledge,
H h by

by long-suffering, by kindenesse, by the holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left; and all this, when (as it is in the Text) they passed thorow honour and dishonour, evill report and good report, accounted to be deceivers when they were true.

In the handling of the words (wherein are three *Antitheta's*) I propound this course; I will first handle the *Antitheta's* themselves severally.

In the second place, I will shew how it is the lot of the best of Gods children to passe thorow every one of them.

And, in the third place, I shall shew that we shall then approve ourselves to be true Ministers of Jesus Christ (as Saint Paul doth here) when, as passing through honour and dishonour, evill report and good report, held to be deceivers when wee are yet true, wee doe notwithstanding keep the faith, hold our owne, fulfill our Ministry.

Honour,
and Disho-
nour.

Honour, in Greek Δόξα, is nothing else but a good opinion and estimation, which a man findeth among such as are wise, and vir-
tuous,

tuous, and religious; upon the acknowledge-
ment either of some good *graces*, wherewith
God hath honoured him, or of some good vir-
tuous *actions*, wherewith hee hath honoured
God: And this *honour* is made knowne abroad,
not onely by salutations and greetings in the
Market-place, which was a piece of Honour
wherewith the Pharisee was well pleased; nor
onely in Titles to be called *Rabbi, Rabbi*, which
they also affected, but in the performance
of God offices, and all due observances, toge-
ther with rewards and presents, which are
therefore called *Honoraria*, as given by way of
honour. Thus the Queen of Sheba honoured
Solomon with a present of an hundred and twen-
ty talents of gold, beside precious stones, and
spices in great abundance, 1 King. 10. 10. Thus
the men of Judah honoured *Jehosaphat* with so
many presents, that hee had riches and *honour* in
abundance, 2 Chro. 17. 5. So the Wise-men, that
came from the East, did their *honour* to Christ,
not onely by falling downe and worshipping
him, but by opening their treasures, and pre-
senting their gifts, Gold, Frankincense, and
Myrrhe, Matt. 2. 11. Our Saint Paul had *honour*,
and much *honour*, Rom. 15. 7. *Honour* so

Honor, in
Scripturis
non tantum
in salutaris-
onibus &
officiis defe-
rendis, quan-
tum in elee-
mosynis ac
munerum
oblacione
sentitur.
Hieron. in
caput 15.
Matthæi.

saith Saint Luke, Acts 28. ver. 10. They honoured us with many honours, and laded us with such things as were necessary for our journey.

And, to say no more, What is that double honour which the Elders are worthy of that rule well, 1 Timoth. 5. 17. but Reverence and Maintenance: If maintenance be taken away, reverence is soon lost; who will give honour to the Minister, what ever worth be in his person, if ability and outward meanes be wanting? Solomon telleth us, that the wisdom of a poore man is despised, and his words are not heard, Ecclesiast. c. 9. ver. 16.

This honour, in what thing soever it is shewn, must be acknowledged a blessing of God bestowed upon his children, as a reward of former good services, and an encouragement to future. This was Abraham, though a stranger, honoured among the Hittites, as a Prince of God; and had a choyce given him of a Sepulchre, amongst the choicest of their Sepulchers, Genesis 23. Jehoida, that reverend High Priest, lived in honour, and dyed as full of honour as of dayes, having been matched in Marriage with the Sister of the King, and

and buried in the City of *David* among the Kings : and this was because hee had done good in *Israel* towards God, and towards his house, 2 *Chron.* 24. ver. 16. But what doe I speak of such eminent Persons ? Saint *John Baptist* in his Eremiticall retired course of life, wanted not his *honour*, not onely among the people, who held a common constant opinion of him, that he was a Prophet, but even with *Herod* the King, who both feared him, and observed him, *Luc. 9. 7.* because he was a just, and an holy man. Goodnesse may command *honour*, when greatnesse must begge it. It is this *honour* which nourisheth Arts : Learning would soone decay, if this *honour* were taken from it : This encourageth to virtuous actions, *Virtutis uberrimum nutrimentum honos.* It is this that putteth a man upon the greatest services : *David* durst adventure to fight with the *Philistine*, after hee had heard how the man should be *honoured* that slew him. There is no noble or generous spirit, but doth value *honour* at the highest rate : *Interesse honoris est majus omni alio Interesse.* Wee reade of many, in Gentile Stories, as *Ajax*, *Brutus*, *Antony*, *Cato Uticensis*, and others, which have willingly rid themselves

*Valerius
Maximus.*

selves of life, to rid themselves of some *disho-*
nour: Did not *Saul* the like in holy Scripture,
 when hee fell upon his owne sword? Did not
Sampson the like, when hee pulled the house u-
 pon his owne head, and upon the heads of the
Philistines, that had so *dishonoured* him? It trou-
 bled not *Abimelech* to thinke that hee should die,
 it troubled him (when, wretched man! hee
 should have thought of something else) to
 thinke that he should die so *dishonourably*, by the
 hand of a woman, *Judg. 9. ver. 54.* What hath
 caused so many duells, and mortall quarrells
 between noble and generous spirits, as that
 same too quick and sensible apprehension of
 some wrong done unto them in *honour*? Doe
 but looke upon examples of Gods children in
 Scriptures. You shall finde *Elisha* never so pro-
 voked, or so unable to dissemble his provocati-
 on, as when he was *dishonoured*, though it were
 by wanton and waggish children. Holy *Job*
 complaineth of nothing more than of that deri-
 sion and scorn which he suffered from them,
 whose fathers he would have disdained to have
 set with the dogs of his flock; they were men
 of no Name, viler than the earth, and yet these
 men abhorred him, and spared not to spit in
 his

his face, *Job 30. Miserrimum est fuisse felicem* : hee telleth in the former Chapter, in what honour hee had lived ; it went nearer therefore his heart, to be thus *dishonoured*. Wee never reade that good *Nehemiah* did use any imprecation against those sworne enemies of his, *Sanballat* and *Tobijah* the Ammonite, but only upon their contumelious reproaches : *Heare us*, saith hee, *for wee are despised, O our God : Turne their reproaches upon their owne head, and give them for a prey in the Land of captivity, Nehem. 4. ver. 4.* Have mercy upon us, O Lord, cry the people. And again, *Have mercy upon us* : Why ? what ail they ? Wee are exceedingly, say they, filled with contempt ; our soul is exceedingly filled with the scorne of those that are at ease, and with the contempt of the proud, *Psal. 123. 3, 4.* What need I, by more examples, shew you how Gods children doe complaine of dishonours ? One of the bitterest ingredients in that Cup, which our crucified Lord did drink for us, was shame and dishonour ; which did wring from him that complaint in the midst of his sufferings ; *Vermis ego & non homo*, I am a worme and no man, a scorne of men, and the out-cast of the people, *Psal. 22. ver. 6.* And, indeed, in that kind of death on the Crosse, it is a question whether
the

the *paine* or *shame* is greater : but that glorious Author and finisher of our Faith, both endured the *paine* of the Crosse, and despised the *shame*, and is now set downe at the right hand of the throne of God, *Hebr.* 12. 4. and, if wee desire to raigne with him, wee must be content to suffer with him, and learne to contemne that contempt that the world shall cast upon us in his cause : hee was thus vile for us, and how vile soever wee are for him, wee are still to resolve with *David*, that wee will be yet more vile than so.

Good report
and Evill
report.

THe two next *Antitheta* are, *good report*, and *evill report*, *Εὐφροσύνη*, and *Δυσφροσύνη*. *Bona fama*, & *Infamia*. *Δυσφροσύνη* is first : but how irksome and odious that is to us, will best appeare, when I have first shewed unto you how precious and comfortable a *good report* is. But let me tell you first three things : First, we must not look for it from all men ; *Woe unto you*, saith our Lord, *when all men speak well of you*, *Luke* 6. ver. 26 It is enough if wee be *well-reported* of by the *most* ; yea, it is enough, if, though wee be not of the *most*, it be by the *best*. Secondly, wee must not looke for it alwaies from the *mouthes* of men. *Wee commend our selves*, saith *S. Paul*,

Paul, to every mans conscience, in the sight of God,
 2 Corinths 4. 2. Our persons and actions may,
 peradventure, receive a good approbation from
 the consciences of men, when wee cannot get a
 good word from their lips. Thirdly, we must
 not look for it at all times: it is not alwaies a
 blessing, it may sometimes doe us hurt; an ill
 use sometimes may be made of a good report, if
 the proud heart of the man sit and blesse it selfe
 in that, for which hee is well reported, and a
 good use may be made of an ill report, when a
 man by it is made either *cautious*, or *humiliation*, ei-
 ther more *humble* for what is past, or more *wary*
 for afterward: but a good report from the mouth
 of good men, and from the conscience of evil men,
 at such time as it may bring honour to God, or
 good to us, is to be reckoned amongst one of
 the greatest blessings of this life, though it be
 no virtue, yet it hath the originall from virtue:
 therefore, saith the Apostle, *Si qua Virtus, si qua*
Laus; *Virtus* first, and then *Laus*, Phil. 1. 8. First,
 it is *bonum utile*, accounted a second Patrimony,
 rather to be chosen then great riches, saith Solomon,
 Proverb. 22. ver. 1. then a thousand great treasures of
 Gold, saith the Son of Syrach, Ecclesiasticus 4. 12. *Est*
ego si bonam famam servasse, sat. ero dives, saith one

Honestas fa-
ma alterum
patrimoni-
um.

Plautus, in
Mossellaria.

in the Comedy, if I shall keep my credit, I am rich enough. Secondly, *bonum iucundum*: A good Name is better then a precious oyntment, Eccles. 7.1. There is mentioned by Saint Basil *Τὸ ἄριστον* *ἰσχυρὸν*, a certaine Art of drawing of pigeons to their dove-houses, in those Countries, by annointing the wings of one of them with a sweet oyntment, and, it being sent abroad, doth, by the fragrancy of that oyntment, invite and allure others to that house, where it selfe is a domestick. Thy Name (saith the Church to Christ) is an oyntment poured forth, Cantic. 1. ver. 3. Because of the savour of thy good oyntments, therefore the Virgins love thee: And thou, in the next verse, Draw mee, saith shee, and wee will run after thee. A Preacher, well reported of, shall not want hearers. A Phyfician of a good report, wanteth not patients. The Lawyer that hath a good report, wanteth not clients, nor the School-master scholars, nor the Tradesman customers, nor the Poore man friends. Thirdly, and especially, *bonum honestum*. Amongst those things that are honest, and just, and pure, which are to be thought on, there are reckoned also *bona Reputatio*, those things that are of good report, in that fourth of the Philip. ver. 8. A good man if hee be not so

so good as hee is reported, hee cannot but strive to be so good, because hee is so reported: on the other side, he is a dissolute man that careth not what is reported of him. The childe of God must not onely looke to his conscience, whereby hee provideth for himselfe in the sight of God; but also to his good name, providing things honest in the sight of all men, Rom. 12. 17. There are two things commended in the Lilly, whitenesse, and sweetnesse; there are these two in a child of God, saith Saint Bernard, *Candor conscientie, & odor bone fame*; the candor of a good conscience, and the fragrancy of a good name: *Nec candor sine odore, nec odor sine candore*, saith hee: My conscience is for my selfe, my good name for others. God would have none near to him, but such as are well reported of. The Widow that is to be maintained at the charge of the Church, not to be received in, unlesse well reported of for good, 1 Tim. 5. 10. The first Deacons that were chosen, were to be men of an honest report, Acts 6. 3. The Bishop (take the word in the largest sense) must be a man that hath a good report of them that are without, 1 Timoth. 3. 7. The nearer wee are to God, the more carefull ought wee to be of our credit; an evill report of one in that sacred Function,

I i 2 bringeth

Ber. Serm.
71. in Cant.

bringeth up an *evill report* upon the Function it selfe ; an *evill name* of a Professor, bringeth a discredit upon the profession : and it were better that a millstone were hanged about our necks, and wee thrown into the sea, then wee should live, and, by our *evill life*, bring an *evill name* upon the Gospel, and so make the glorious Name of our God to be *evill spoken of*. I need adde no more ; onely, because these dayes are dayes of *evill report*, wherein we do nothing else, but, as those Philosophers in *Lucian*, cast *ὄλεος ἀμάξας βλασφημιῶν*, whole cart-loads of *evill speakings*, even in the faces of one another ; let me, in a word, shew what good uses may be made of those *evill reports*.

First, Let us examine our consciences, whether they be true or no : if they be *false*, altogether *false*, then we may comfort our selves in the testimony of a *good conscience* ; and if our adversaries should write a book against us (and there be bookes enough written of that Argument, and cryed every day up and downe our streets) wee might, with holy *Job*, take it upon our shoulders, and bind it as a crown to our heads, *Job 37. 35, 36*. But if the *reports* be in any part *true*, then it is fit that wee should lie downe in

our

our shame, give God the glory of his justice, beg mercy, bear the punishment with patience, and give God thanks for it. *Iram Domini portabo, quoniam peccavi ei*: I will bear the wrath of the Lord, because I have sinned against him, *Micha* 7.9. If the reports be not altogether true, then let us search the wound a little deeper, and see whether wee have not given a just occasion to such a report: It was said of that Vestall Virgin, that shee was

— * *Casta quidem, sed non est credita*, —
that shee was chaste indeed, but not thought to be so; because shee was more wantonly attired then became such a Virgin. It may be, though we are not so ill as we are reported, yet, upon examination, we may find that we are not so good as we ought to be, in shunning the occasions and appearances of evill, which ought to be unto us a sufficient matter of humiliation. If wee be free from giving occasions, yet we should do well to search yet a little deeper, and try whether we have not entertained some morose cogitations, and thoughts of that sinne wherewith we stand charged upon report. It may be that that wickednes hath been sweet in our mouth, and wee have rolled it under our * tongue; though

* Ovidius,
Fast. lib. 4.

* Job 20.
ver. 12.

* Digest. li.
48. Tit. 19.
de Poenis.

though we have not swallowed it downe, yet, peradventure, we have not spit it out; and then, though * *cogitationis poenam nemo patitur*, by the law of man; yet, it is a righteous thing with God, the Searcher of hearts, by *false reports* to punish that sin which hath found so kinde an entertainment, or some other sin wherein wee have lyen without repentance.

But, Lastly, it may, peradventure, please God in mercy, that such a *false report* should be charged upon us at this time unjustly, that we may be the more carefull of our waies, and watchfull over our hearts, with an holy jealousie against that sin, lest wee be justly charged with it another day: Good God, Teach us to make this good use of *evill reports*. And so I have done with *evill reports* in generall, and come now to one *evill report* in particular, which cannot but much trouble a true servant of God, to be counted a *Deceiver*, when he is *True*.

ut Seduc-
res, & ta-
men Vera-
ces.

AS *Deceivers*, saith the Apostle, and yet *True*. There is no lyar that would willingly be accounted a lyar; we see how ready some are, while they are lying, to present death upon the point of a sword to the man that shall give them the lye: There are no false Prophets, not
Zedekiah

Zedekiah whilst he opposed *Michaiab*, nor *Hananiah* whilst hee opposed *Jeremiah*, or any other of them, who would be accounted a false Prophet: they would be accounted as true, and yet were deceivers; as *Paul* and *Timothy* here were accounted deceivers, and yet were true. One especiall reason given by good Authors, why *Jonah* should be so angry, and so very angry, that *Nineveh* was spared, was his owne credit, that hee might not be thought a false Prophet, as a deceiver, being true. *Jeremiah* also, when the Princes would have put him to death, as a false Prophet, regarded not his life, but stood in defence of that truth, which hee had spoken: *I am in your hand*, saith hee, *doe with mee as seemeth good and meet unto you*. But know yee for certaine, that if you put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof; For, of a truth, the Lord hath sent me unto you, to speake all these words in your eares, *Jer. 26. 14. 15*. So our Saint *Paul* oftentimes vindicates his credit, and standeth upon his sincerity in preaching the Gospel; *Wee are not*, quoth he, *as many men are*, which corrupt the Word of God, *in wordes*, seeking to vent their adulterate decentfull wares, or, as Vintners doe mix their
wines;

wines; But as of sincerity, as of God, in the sight of God, speak wee in Christ, 2 Cor. 2. 17. And so in another place of this Epistle, Not walking in craftinesse, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God, 2 Cor. 4. 2. And this is it which every faithfull Minister of Jesus Christ should especially stand upon, (For cursed is he that doth the work of the Lord deceitfully, Jerem. 48. 10.) that his words be the words of truth and sobernesse. Let the world judge as it wills of the manner of our preaching; sometimes, they say, we are too hot, sometimes too cold; sometimes too learned for them, sometimes too unlearned, sometimes too high, sometimes too plaine; sometimes too sharp, sometimes too pleasing: Let the world say what it will, if wee speak the trueth in Christ, our consciences bearing us witnesse in the holy Ghost, the Guide of our consciences, that wee lye not, keeping back nothing that is profitable to the people, but declaring unto them the whole Counsell of God; wee may then finde joy and comfort to our soules, when all the comforts shall faile us that the world can yeeld us. And thus haue I shewed you what a Minister of
Jesus

Jesus Christ may *pass* *thorow*, I shall now come to the second point, and shew you that it is the lot of many a deare servant of God to *pass* *thorow* them all.

ANd where should I rather begin to give an Instance, then in our Crucified Lord? one day *honoured*, when he rode into *Jerusalem*, bough's and garments spread in the way, with a joyfull shout of *Hosanna*; *Blessed is hee that cometh in the Name of the Lord, Hosanna in the highest*: and, the fifth day after, most shamefully *dishonoured*, with a continuing cry of *Crucifie him, Crucifie him*. In which kind of death, there may be doubted, as I said before, whether there were more *paine*, or *shame*; but *paine* enough to satisfie for our pleasure, and *shame* enough to satisfie for our pride. There's for *honour* and *dishonour*. Now for his good report and evill report: Let me tell you how sometimes hee was reported to be a Prophet, a great Prophet, a Teacher come from God; that hee was *true*, and taught the way of God in *truth*, and cared for no man, and regarded not the person of men, and lastly, that hee did all things * *well*. At other times, you shall finde him reported to be a Blasphemer, an Enemy to *Cesar*, a Seducer of the people, a Glut-

2. Point.

* Mark 7.
ver. 37.

tonous person, and a Wine-bibber, a Friend of Publicans and sinners, a Samaritane, and One that had a divell, and One that wrought by *Beelzebub* the Prince of divells: It were a wonder if they should not call him a *Deceiver* too: Yes, they did so; For whilst they murmured against him, some saying, *He was a good man*, others said, *Nay, but hee deceiveth the people*, Joh. 7. ver. 12. And the chiefe Priests and Pharisees, in plaine words to *Pilate*, call him a *Deceiver*, *ἑταῖρος ὁ Πλάτος*, Mat. 27. 63. Wee remember this *Deceiver* said; and yet, though he was held as a *Deceiver*, hee shewed himselfe true in that; for *prædixit & revixit*, hee fore-said it, and did it in his due time.

Let mee give you another instance in our *St. Paul*: You have heard how, at *Malta*, hee was honoured with much honour, and laden with necessities: You shall reade, at *Philippi*, Acts 16. 23. how much hee was dishonoured, and laden with many stripes; *πολλαῖς τιμαῖς*, in the place before, now here, *πολλαῖς πληγαῖς*. But, you will say, these were at two severall places; Look Act. 14. and you shall finde him honoured at *Lystra*, more then was fit for a man to be honoured. Hee and *Barnabas* had much adoe to keepe the people from sacrificing to him, as to a god, & presently after,

after, (it is generally beleev'd the same day) they stoned him with stones, even to death, as they supposed, (for they supposed him to be dead) and dragged him, like a dead dog, out of the gates of the City. Oh the inconstancy of humane favour ! I cannot but think how the Athenians, in *Plutarch*, used *Demetrius Phalereus*: they set up two hundred statues to his honour, and took them every one downe againe, while *Demetrius* was yet living, to his dishonour; and that before either * rust had spoiled them, or dust had soiled them. But what doe I alledge out of these Histories ? Examples of the vulgars inconstancy, dishonouring where they have honoured one day, and honouring where they have dishonoured another ? Nothing formerly hath been more honourable at home, or admirable abroad, then the English Clergy: nothing grown now more despicable. * *S. Chrysostome* complained of the like in his time, that all things were turned upside-down, and brought to confusion; that the Church Governours were not honoured, no reverence, no feare yeelded to them, *οὐδὲ τιμὴ, οὐδὲ φόβος*. But, good God, how much worth, how much learning, zeal, pietie, religion, in some Governours of the Church, have

* *Cum nul-
lam earum
aut erugo
attigerat,
aut pulvis
sordidave-
rat, Plut.
Apophth.*

* *Nunq̃
ποτὲ κα-
τεσπαρ-
αμένην
Chrysost. in
2 Tim. c. 2.
hom. 2.*

wee seen shamefully trampled on, under the dirty feet of some Sectaries in their scurrilous libels and pamphlets? I know none, I speake it in the presence of God, that have done better services to the Reformed Churches against Popery, by their *Writings* and *Preachings*, then some Reverend Fathers in our Church have done *; whereof some are fallen asleep, and some remain to this day, and long may they live, to the performances of the like services. Who hath so plainly discovered unto us ^a THE GRAND IMPOSTURE OF THE (NOW) CHURCH OF ROME? Who hath so openly laid before us ^b the superstitious, sacrilegious, and idolatrous abominations of the Romish Masse? Who hath so fully manifested ^c the Antiquity of our Religion, and satisfied all scrupulous

* I meane
(beside
those Mar-
tyr-Bi-
shops, *Cran-
mer, Ridley,
&c.* in
Q. Maries
daies) such
Bishops as
have bin in
the Church
of England
& Ireland,
since the
beginning
of Queen
Elizabeths
Raign: as,
namely,
Archbish.

Payker, to *whom* we are beholden for most of our ancient Histories. Bishop *Bale*, *Officiorum Episcoporum*, for his many Volumes. Bishop *Jewel*, for his *Workes*. Archb. *Saunders*, for his *Sermons*. B. *Bilson*, for his Book, intitled, *The Difference between Christian Subjection, and unchristian Rebellion*, &c. B. *And*, for his *Polem.* B. *Buch-
ridge*, for his Book, *De potestate Papae in rebus temporalibus*, &c. B. *Abbot*, of *Saunderbury*, for his Book, in Defence of *Master Perkins*. B. *Babington*, for his *Workes*. Bishop *Lee*, for his learned Sermons. Bishop *Davenant*, for his *Prælectiones de duobus in Theologia controversis Capitulis*, &c. And others. Bishop *Wike*, for his Book against *Fisher*. Bishop *Carleton*, for his Book against *Arminianisme*. The Lord Primate of *Armagh*, never to be mentioned without honour, for his unparallel'd *Workes*: and many others. (a) See Bishop *Mozes* his Book of the Argument. (b) See his Institution of the Sacrament. (c) See his *Catholicke Appeal*, with many other of his accurate and learned Treatises against the Romish.

Objections,

Objections, which have been urged against us? Who hath so evidently demonstrated^d the Pope to be The *Antichrist*? Who hath so fully cleared that high point of^e Justification, and overthrown the Popish Doctrine of Merits? Who hath so clearly set downe^f the beginning, progresse, and encrease of the mystery of Iniquity, from the birth of Antichrist, to his full age, out of manifold Records of Antiquity? Who hath given us so wholesome a^g Preservative against all Popish Insinuations? In a word, who have more approved themselves the worthiest Champions, most willing, most ready, most able, to oppose all Popish, Antichristian, Arminian, Pelagian, Doctrine, then some of These, who have been stiled in the late pamphlets Popish, Antichristian, Arminian, Pelagian Bishops? It is no open enemy that hath done this wrong, but the men of this Land, and children, as they would be thought to be, of this Church, that have dishonoured these Worthies, that have been an Honour to this Church and Land. As for us Ministers of the Gospel, of inferiour rank, who have alwaies preached the same divine Truth (some of us in the dayes of Queen Elizabeth) and have received

^d See Bish. Downham his *Diatribes de Antichristo*, & Bish. Abbot of the same Argument.

^e See Bish. Downham his *Treatises of Justification*.
^f See Bish. Usher his *Historica Explicatio* of that subject.

^g See Bish. Hall of the old Religion.

ved that mercy from God, to be faithfull in holding the same profession, without wavering or warping, unto this day; how are we at this time (only because we walk in the way of the Church, and study the peace of it, desirous to yeeld obedience to God and our Superiours) how are wee, I say, *καταξέμενοι*, brought upon the Stage? *Heb. 10. 33.* traduced as *Baals Priests*, derided, contumeliously used, reproached in our streets, our Churches, our Pulpits; accounted *ως ἐν ᾧ κόσμῳ*, *ως ἐν ᾧ κόσμῳ*, the filth of the world, and the off-scouring of all things, a spectacle to Angels and men?

But, holy Brethren, to come to my third point, wherein I shall make the use of all this: Wee may approve our selves to be the true Ministers of Jesus Christ; if that neither *honour* puffeth us up, nor *dishonour* disheartneth us; if neither a *good report* doth make us proud, nor an *evill report* faint-hearted, but can passe through all these, *honour* and *dishonour*, *evill report* and *good report*, counting nothing in life, nor life it selfe dear to us, so as we may finish our course with joy, and the Ministration which we have received of the Lord Jesus Christ.

To that end let me tender these things briefly to our consideration :

First, that this vicissitude of *honour* and *dishonour*, *evill report* and *good report*, is from the Lord, who must be allowed to doe what seemeth good in his eyes. The time was, wee doe confesse with thankfulness, that the people did esteeme us as the Ministers of Jesus Christ; that they knew us, and did acknowledge us worthy, and accordingly had us in exceeding great love, *ἐν ᾧ καὶ ὁ Θεὸς ἐκράνη*, for our works sake, that they might shew that they could have pulled their eyes out of their head to have done us good, that they *honoured* us with much *honour*, and laded us with necessities, and plentiful provision for our encouragement to the worke of the Ministry. Have wee received so much good at the hand of God, and may we not now with patience receive some evill ? *There is no evill done in the City in this kinde, but the Lord hath done it, Amos 3. 6.* God hath bidden them to curse us, and revile us, and traduce us, and load us with all these contumelies and reproaches; and it may be these things being sanctified to us, God may doe us good for all our reproaches this day : wee should consider that as it cometh
not

not without due desert, seeing God is just; so it shall not passe away without due profit, seeing God is good.

Consider againe, That there is nothing can come from the hand of this God to his servants, but it cometh in the nature of a mercy: while wee were honoured, it was in mercy to encourage us; and now wee are dishonoured, and our soules filled with contempt, it is done in mercy to admonish us to walke both more humbly with God, and more warily with men.

Againe, It is but the pride of our hearts that makes us so impatient of every light dishonour; for if wee were as wee should be, vile in our own eyes, it were nothing, nothing to be vile in the eyes of others. Besides, hear what our Lord sayes to his Disciples, *Blessed are you when men shall say all manner of evill of you, falsely for my sake: Rejoyce and be glad, — For so persecuted they the Prophets that were before you, Matt. 5. 11, 12.* The Prophets, before the Apostles, were thus persecuted; the Apostles, and all the Worthies, since the Apostles dayes, have bin so persecuted in their severall Generations; and our blessed Lord, the Head both of Prophets and Apostles, hath

nour, as *St. Paul* did, can say, as *St. Paul* said, *I have fought the good fight, I have finished my course, I have kept the faith*; *τετηρηκα*, *I have kept it*, may assure himsele of a crowne of Righteousnesse laid up for him; which the Lord, the righteous Judge, shall give him that day, and to all them that love the appearing of our Lord *Jesus Christ*: To whom, with the Father, and the blessed Spirit, Three Persons, one True, Immortall, Invisible, onely Wise God, be gi-
 ven all Honour, Glory, Domini-
 on and Power, now and
 for ever. Amen.

FINIS.



